VIṢṆUSAHASRANĀMA

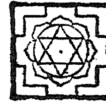
WITH

THE BHĀṢYA OF S'RĪ S'AṂKARĀCĀRYA

TRANSLATED INTO ENGLISH
IN THE LIGHT OF ŚRĪ ŚAṂKARA'S BHĀṢYA

BY

R. ANANTHAKRISHNA SASTRY



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VIṢṆUSAHASRANĀMA

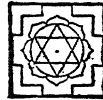
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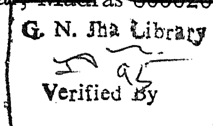
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LIST OF ABBREVIATIONS

ĀDS	Āpastamba-Dharma-Sūtra-s
Ai.Ā	Aitareyāraṇyaka
Ai.U	Aitareyopaniṣad
ĀŚS	Āpastambaśrautasūtra-s
AŚU / *Atha.śir.U*	Atharvaśira Upaniṣad
BG	Bhagavadgītā
Bhavi.P	Bhaviṣyapurāṇa
BP	Brahmāṇḍapurāṇa
Bṛ.P	Bṛhannāradīyapurāṇa
Br.Sū / *BS*	Brahmasūtra-s
BU	Bṛhadāraṇyakopaniṣad
BVP	Brahmavaivartapurāṇa
CU	Chāndogyopaniṣad
GK	Gauḍapādakārikā-s
HV	Harivaṃśa
ĪU	Īśāvāsyopaniṣad
Kā	Kārikā-s
Kau.U	Kauṣītakyupaniṣad
Ke.U	Kenopaniṣad
KU	Kaṭhopaniṣad
Mā.U	Māṇḍūkyopaniṣad
MB	Mahābhārata
MNU	Mahānārāyaṇopaniṣad

Manu.	Manusmṛti
MU	Muṇḍakopaniṣad
Nṛ.U	Nṛsiṃhottaratāpinyupaniṣad
PS	Puruṣasūkta
PU	Praśnopaniṣad
Rām.	Rāmāyaṇa 1. Bālakāṇḍa
	2. Ayodhyākāṇḍa
	5. Sundarakāṇḍa
	6. Yuddhakāṇḍa
Rā.U	Rāmatāpinyupaniṣad
RV	Ṛgveda
ŚU	Śvetāśvataropaniṣad
TA	Taittirīyāraṇyaka
TB	Taittirīyabrāhmaṇa
TS	Taittirīyasaṃhitā
TU	Taittirīyopaniṣad
Vara.U	Varāhopaniṣad
Vi.Dh.	Viṣṇudharmottara
VP	Viṣṇupurāṇa
Yā.Smṛ.	Yājñavalkyasmṛti
YS	Yajurveda saṃhitā; Taittirīyasaṃhitā
YU	Yājñikyupaniṣad

अ. शि. उ.	अथर्वशिर उपनिषत्
आ. ध; आ. ध. सू.	आपस्तम्बधर्मसूत्रम्
आ. श्रौ.	आपस्तम्बश्रौतसूत्रम्
ई. उ.	ईशावास्योपनिषत्
ऋ. सं.	ऋग्वेदसंहिता
ऐ. आ.; ऐत. आर.	ऐतरेयारण्यकम्

ऐ. उ.	ऐतरेयोपनिषत्
ऐ. ब्रा.	ऐतरेयब्राह्मणम्
क. उ.; कठ. उ.	कठोपनिषत्
के. उ.	केनोपनिषत्
कौषी. उ.	कौषीतक्युपनिषत्
ग. सू.	गणसूत्रम्
गौड. का.	गौडपादकारिका (माण्डूक्योपनिषत्कारिका)
छा. उ.	छान्दोग्योपनिषत्
तै. आ.	तैत्तिरीयारण्यकम्
तै. उ.	तैत्तिरीयोपनिषत्
तै. ब्रा.	तैत्तिरीयब्राह्मणम्
तै. सं	तैत्तिरीयसंहिता
धातु.	धातुपाठः
निरु.	निरुक्तम्
नृ. सिं. ता.	नृसिंहोत्तरतापिन्युपनिषत्
नृ. पु.	नृसिंहपुराणम् (नरसिंहपुराणम्)
प. पु.	पद्मपुराणम्
पा. सू.	पाणिनिसूत्रम्
प्रश्न. उ.	प्रश्नोपनिषत्
बृ. उ.	बृहदारण्यकोपनिषत्
बृहन्ना. पु.	बृहन्नारदीयपुराणम्
ब्र. पु.	ब्रह्मपुराणम्
ब्र. वै. पु.	ब्रह्मवैवर्तपुराणम्
ब्र. सू.	ब्रह्मसूत्रम्
भ. गी.	भगवद्गीता
भ. पु.	भविष्यपुराणम्
म. ना. उ; महाना. उ.	महानारायणोपनिषत्
म. भा.	महाभारतम्
,, आ.	आदिपर्व
,, अनु.	आनुशासनिकपर्व

म. भा. उ.	उद्योगपर्व
,, मो.	मोक्षधर्मः
,, शा.	शान्तिपर्व
मनु.	मनुस्मृतिः
मा. उ.	माण्डूक्योपनिषत्
मा. का.	,, कारिका
मु. उ.	मुण्डकोपनिषत्
मुद्गल. उ.	मुद्गलोपनिषत्
या. उ.	याज्ञिक्युपनिषत्
या. स्मृ.	याज्ञवल्क्यस्मृतिः
,, प्रा.	,, प्रायश्चित्तकाण्डः
रा.	रामायणम्
,, बा.	बालकाण्डम्
,, आ.	आरण्यकाण्डम्
,, सु.	सुन्दरकाण्डम्
,, यु.	युद्धकाण्डम्
रा. पू. उ.	रामपूर्वतापिन्युपनिषत्
लिङ्ग. पु.	लिङ्गपुराणम्
वराह. उ.	वराहोपनिषत्
वा.	वार्त्तिकम्
वा. रा.	वाल्मीकिरामायणम्
वि. ध.; विष्णुध.	विष्णुधर्मोत्तरम्
वि. पु.	विष्णुपुराणम्
वि. स.	विष्णुसहस्रनामस्तोत्रम्
वि. स्मृ.	विष्णुस्मृतिः
वृ. शा. स्मृ.	वृद्धशातातपस्मृतिः
व्या. स्मृ.	व्यासस्मृतिः
श्वे. उ.	श्वेताश्वतरोपनिषत्
ह. वं.; हरिवं.	हरिवंशः

FOREWORD

Among the pioneer efforts to bring to the western world the valuable literature of the East bearing on philosophy and religion were the publications either prepared by members of the Theosophical Society or brought out under their guidance and inspiration. One such publication was the original version (1901) of the present edition of the *Viṣṇu-sahasranāma*, with a translation based on Śaṃkara's Bhāṣya by Sri R. Ananthakrishna Sastry, who was a member of the Adyar Library staff. He had already translated the *Lalitāsahasranāma*, *Ānandalaharī*, etc. Dr. Sir S. Subramania Iyer was then an eminent judge of the High Court of Madras and the international Vice-President of the Theosophical Society. It was at his suggestion that the translation was made and Sri Ananthakrishna Sastry became convinced that Śaṃkara's commentary must be made available in English.

Twenty-five years later, in 1926, the Theosophical Publishing House printed the work, as revised and enlarged by Sri Sastry. Its popularity is indicated by the fact that it was reprinted again in 1927, after which date it remained out of print for many years.

The Adyar Library is happy to bring out the present edition, containing the text of Śaṃkara's *Bhāṣya*,

in addition to the translation. It has seen the light of day owing to the labours of Dr. A. G. Krishna Warrier and Prof. A. A. Ramanathan, who have thoroughly revised the original work. Dr. Warrier has also added a Preface to the Introduction of the former editor. Our thanks are also due to Sri K. T. Venkatarama Sarma who prepared the press copy and the indexes.

March 1980 RADHA BURNIER,

Director

PREFACE

A revised version of Sri R. Ananthakrishna Sastry's English translation of the *Viṣṇusahasranāma* with Śaṃkarācārya's commentary is being issued by the Adyar Library in view of the never-failing appeal of the Sanskrit original to a wide circle of devotees; in the translation they see an effective means to secure the spiritual consolation and strength offered by Vyāsa and Śaṃkara. To the merits of Śaṃkara's work listed by the translator in his Introduction may be added an important consideration that deserves to be highlighted if only because it has so far been inexplicably ignored by the public at large. The rare merit of Śaṃkara's commentary on the VSN* is that there is a singular unity of purpose between it, reputedly the earliest commentary from his pen, and his acknowledged masterpiece the *Brahmasūtrabhāṣya*. Verses 129 and 130 state that the highest purpose served by the VSN is

*Abbreviations in the Preface:

BG. The Bhagavadgītā
BGB. Śaṃkara's Commentary on BG.
BSB. Śaṃkara's Commentary on the Brahmasūtra-s
The Gospel—The Gospel of Sri Ramakrishna, Madras, 1974 6th Edition.
VSN—Viṣṇusahasranāma.

the attainment of *mokṣa*, the supreme spiritual Good. In BSB on 2. 3. 41 and 3. 2. 5 [1] Śaṃkara states that liberation from bondage, attainment of Brahman or Self, is due to the *prasāda* or grace of God, i.e. *saguṇa* Brahman hymned as Viṣṇu in the VSN. That *Vijñāna*, or saving knowledge, is won only through the *anugraha*[1] (=grace) of God is Śaṃkara's final doctrine may also be seen from the BGB.[2] Vide, too, the celebrated exhortation, *bhaja Govindaṃ bhaja Govindaṃ bhaja Govindaṃ mūḍhamate*! No wonder that in the prevailing mood of universal despondency people all over the world lend a willing ear to this wise counsel of the illumined sage.

The ultimate goal of the spiritual discipline consisting in the systematic *japa* (=chant) of the VSN may, perhaps most authoritatively, be expressed in the language of the sage of Dakṣiṇeśvara: The name of God has very great sanctity. It may not produce an immediate result, but one day it must bear fruit. It is like a seed that has been left on the cornice of a building. After many days the house crumbles and the seed

[1] 2. 3. 41—But from the highest (Lord there result *saṃsāra* and *mokṣa*) because scripture teaches that 'we must assume that final release also is effected through knowledge caused by the grace of the Lord'. 3 2. 5—'In the case of some persons, indeed, who strenuously meditate on the Lord, and who, their ignorance being dispelled at last, obtain through the favour of the Lord extraordinary powers and insight, that hidden equality becomes manifest ...'

[2] BGB. 7. 14; 18. 58.

falls on the earth, germinates and at last bears fruit.[1]

Those who are inclined to be sceptical regarding the transforming spiritual power of divine names to effect miracles of regeneration may be reminded of the paradox that while Śrī Rāma Himself had to build a bridge to cross the sea, his faithful devotee, the heroic Hanumān, leaped over it by the transcendent power of his faith in his divine Master's name.[2] Man becomes pure by repeating the name of Hari. Perhaps the most precious fruit of the discipline of chanting the VSN may be expressed as follows: 'One gradually acquires love of God through the practice of chanting God's names and glories'.[3] Therefore it stands to reason that 'one should cultivate a taste for God's name. Any name will do. Then, if through the chanting of the name such attachment to God grows day by day and joy fills the soul, one has nothing to fear ... The grace of God will certainly descend.'[4]

Those who are inclined to question the logic of an Advaitic prescription to seek the grace of God by means of hymning Him may be reminded that the object of the Advaitin's devotion is *saguṇa* Brahman, who, while essentially identical with Brahman, is coterminous with the *jīva* and *jagat*, (individual self

[1] The Gospel, p. 76.
[2] The Gospel, p. 139.
[3] The Gospel, p. 138.
[4] The Gospel, p. 7.

and the world). *Bhakti* becomes all the more incumbent on him in view of his perception that there is no difference between knowledge and devotion, at their highest. Hence the declaration in the Gītā—*jñānī tvātmaiva me matam.*[1] In the light of the remarks made so far, it is easy to see that Śaṃkara's commentary on the VSN is integral to his masterpiece, namely the *Brahmasūtrabhāṣya.*

A more or less thorough revision has been attempted for removing the angularities and archaisms that marked the work as it was issued half a century ago. A comparison with the 1927 edition of the translation of the VSN will show that most of the alterations effected are self-explanatory. References to contemporary political realities have been omitted. Obvious errors such as the use of the term glossary for gloss, petals of *tulasī* for leaves of *tulasī* have of course been corrected. Considerations of propriety and fidelity to facts have dictated the use of the word 'continence' for 'restraint' as a translation for *brahmacarya,* 'adjective' for 'qualifying names', 'constituents' for 'the Sāṃkhyan *guṇa-s,*' etc.

A consistent change introduced in the present version is the use of the capitals for the initial letters of words denoting the supreme Deity. Errors in translation due to hasty interpretations of the original have naturally been rectified. For example the well-known expression *paramahaṃsaparivrājakācāryasya* qualifying Śaṃkara has

[1] BG. 7. 18.

been incautiously rendered as ' the teacher of the *Paramahaṃsasaṃnyāsin-s* ', and called for the correction ' the teacher who is (both) Paramahaṃsa and Saṃnyāsin '. Verses 3-8 forming part of Śaṃkara's commentary were unaccountably omitted in the translation by Sri Sastry; in the present version they also have been translated and included. The most obvious and welcome change consists in the way the original Sanskrit names of the Lord have been introduced, exhibited and explained with translation. The Sanskrit passage in the Commentary introducing a name together with its explanation is first printed followed by the name itself, numbered duly; then follows its translation, as well as that of Śaṃkara's commentary on the name. If a name is repeated in the text, the fact is indicated by the number following, within brackets, the name itself; the number to the right shows its place in the list of ' the Thousand Names.' The passages marked ' Gloss ' refer to the brief and often pregnant remarks translated under the term *vyākhyā* by Sri Sastry and ascribed to the *saṃnyāsin* author in Kerala.

It may be noted that the present version of the VSN with the English translation would have failed to be what it is but for the hearty painstaking co-operation of all those who work in the research section of the Adyar Library. It is but fair that special mention should be made of the contributions of Prof. A. A. Ramanathan towards the measure of success, such as it is, that the present revision may fairly claim.

We have great pleasure to offer to the circle of interested readers this fresh, revised version of the VSN with the English Translation, fully convinced of the truth of the affirmation of the *Viṣṇu Purāṇa*:-

'dhyāyan kṛte, japan yajñaiḥ tretāyāṃ, dvāpare'rcayan,
yadāpnoti tadāpnoti kalau saṃkīrtya keśavam.'[1]

A. G. KRISHNA WARRIER

---

[1]What thro' meditation is won in Kṛta yuga, thro' sacrifices in Tretā, and thro' formal worship in Dvāpara, *that* is won in the Kali yuga through the chanting of Viṣṇu's names.

INTRODUCTION

The warm reception accorded last year by the devotees of Lalitā to the revised and enlarged second edition of my English translation of the *Lalitā Sahasranāma*, with the commentary of Bhāskararāya, has induced me to respond to the call of the devotees of Lord Viṣṇu, by publishing in a revised and enlarged form my English translation of *Viṣṇusahasranāma* done mainly in the light of Śrī Śaṃkara's commentary. The first edition of this translation was brought out by me, a quarter of a century ago, under the auspices of that true and patriotic Āryan, the late lamented and venerable Dr. Subramania Iyer.

In preparing this second edition, I have carefully consulted all the available commentaries now extant. But while I was touring in Malabar last summer, I came across an old MS. of a *vyākhyā* by a *saṃnyāsin* with a gloss on it by one Nīlakaṇṭha which I secured with the help of the then President of the Malabar District Board, Sri Madhava Raja. I found the author of the *vyākhyā* had consulted all the then available commentaries by our great Ācārya-s, and had composed in his *Nāmakārikā* one verse each for each divine name. Being a follower of Śrī Śaṃkara, he gives first Śrī Śaṃkara's explanation and then those of others,

wherever there is a difference. His supplements I found to be *verbatim* quotations mostly from Śrī Parāśara Bhaṭṭa's *vyākhyā*. Śrī Parāśara Bhaṭṭa belongs to the school of Viśiṣṭādvaitin-s and hence he bases his explanations on the *Rāmāyaṇa*, *Mahābhārata*, *Purāṇa-s* and the Vaiṣṇava Āgama-s. Again while touring in the north, last winter, I found another MS. in the Kailasa Mutt near Hṛṣīkeśa in the Himalayas. The author of this *vyākhyā* is one Mahādeva and he clearly follows Śrī Śaṃkara's *bhāṣya*. In this edition assistance has been taken only from the former, the verse *vyākhyā*, i.e. the *Nāmakārikā*, since it includes all the different explanations of the names given by the various commentaries.

The Bhāṣya-s. Parāśara Bhaṭṭa's Bhāṣya is popular among the followers of the Viśiṣṭādvaita, chiefly in the south. A Telugu edition of it was brought out, I believe, by the late Yogi Parthasarathy Ayyangar of Triplicane, a real devotee of Lord Viṣṇu, a quarter of a century ago, and contains all that a critical student wants to know. It completely traces all the grammatical forms of the names with their respective references. It is a very useful book and an English translation of it may be made with advantage.

According to Aufrecht's *Catalogus Catalogorum*, the last part of which appeared in 1903, the following commentaries on the *Sahasranāma* are known:

1. Bṛhat Bhāṣya.
2. Viṣṇu Vallabha.

3. By Ānandatīrtha.
4. By Kṛṣṇānanda.
5. By Gaṅgādhara Yogīndra.
6. By Parāśara Bhaṭṭa or Śrīraṅga Bhaṭṭa.
7. By Mahādevavedāntin.
8. By Raṅganāthācārya.
9. By Rāmānandatīrtha.
10. By Śrī Rāmānuja.
11. By Vidyāraṇyatīrtha.
12. By Brahmānanda Bhāratī (like No. 9).
13. By Śrī Śaṃkarācārya.
14. By Sudarśana Bhaṭṭa.
15. By Govinda Bhaṭṭa.

Since then, some more have been discovered.

The MSS. of Śrī Śaṃkarācārya's Bhāṣya are spread throughout the length and breadth of India—an indication of its great popularity—and many old copies of the same, belonging to the 14th and 15th centuries, have been secured by me and deposited in many of the libraries in which I have worked during the last forty years. Many doubted the authenticity of the work, and I was myself one of them until I commenced to prepare the first edition. I carefully went through the work and was strongly impressed with the remarkable coincidences between it and the other writings of Śrī Śaṃkara. The peculiarities of style, characterizing it throughout, are those of Śrī Śaṃkara; the treatment of the whole is very systematic and authoritative, explaining every name, mostly in

the light of the Veda-s, the *Mahābhārata*, the *Manusmṛti*, the *Viṣṇupurāṇa* and the *Bhagavadgītā*, which are the standard classics of Hindu religious literature.

That Śrī Śaṃkara has chosen to comment upon this hymn may be due to the fact that he thought it would be conducive to the spiritual progress of all classes of people in the Kaliyuga. It requires, unlike other systems of religious devotion, no ceremony, no stated time or place, no elaborate preparation and no unattainable qualification on the part of the devotee, as a means to reach the feet of the Lord. A close study of his discussion on this point in the introductory part, where he supports his arguments with references to authoritative texts, will convince any reader.

The Text. The *Sahasranāma Stotra-s* are hymns addressed to some particular deity of the Hindu pantheon and invoke him by a thousand names. They are found scattered throughout the Purāṇic literature. The most important of these *Stotra-s* are the *Sahasranāma-s* of Devī, Viṣṇu and Śiva.

When we speak generally of the *Sahasranāma-s*, they refer only to the *Sahasranāma-s* of the above mentioned deities which are found in the *Mahābhārata* and in the eighteen principal Purāṇa-s ascribed to Vyāsa. There are also hymns of this sort found in some of the Āgama-s; but these are not recognized as authoritative by sects other than those to whom a particular Āgama especially belongs.

The *Viṣṇusahasranāma*, containing 142 verses, is extracted from the 149th chapter[1] of the Ānuśāsanika Parvan of the *Mahābhārata*, in the dialogue between Bhīṣma and Yudhiṣthira.

It is held in great veneration all over India from Cape Comorin to the Himalayas and is recited by persons of all stations in life, by prince and peasant, by the ignorant devotee and the fortunate Yogin, on every occasion of joy or sorrow, fear or hope. Miraculous virtues are attributed to it and are assured by the author, Vyāsa, himself.

The Method of Repeating this Hymn

The ancient custom, still observed in villages, especially of the south, is to repeat each name of the *Sahasranāma*, offering Tulasi leaves or any available flowers of the season to the idol of Viṣṇu in his various incarnations as Rāma, Kṛṣṇa, etc. This is done for the fulfilment of one's desires, or to ward off the evil influence of planets. Many merely repeat the whole list sitting before the idol with *bhasma* (sacred ashes) in a plate by their side, which is afterwards distributed among the village people. Sometimes some wealthy householder, in celebrating the thread or initiation ceremony of his son, feeds one thousand virtuous Brahmins repeating each *nāman* before a Brahmin.

[1] The number of the chapter is differently given in some commentaries and in some manuscripts, e. g. Parāśara Bhaṭṭa. It is the 135th chapter in the Poona critical edition.

According to Nīlakaṇṭha, the author of the gloss, if one wants to perform *puraścaraṇa* in order to attain perfection, one should repeat the hymn a lakh of times within a fixed period during his lifetime and perform *homa* with ghee or *pāyasa* (pudding).

Prāṇāyāma

The utility and importance of this fundamental Yoga practice have not been fully realized by us. Vyāsa says in a hymn: 'The Lord Viṣṇu himself is Yoga and the leader of all the Yogin-s (verse 16), the Yogin and the Lord of the Yogin-s (verse 104)'. The ancients have perfected it as a science, but it is lost to us to a considerable extent through our own folly. It is the sacred duty of every true Āryan to revive it. The desire for material advancement has supplanted the yearning for spiritual progress. At present, people have not yet realized that unless and until they are healthy—physically, mentally and morally—they can never hope to become a nation and be [truly] free. In ancient times Āryan-s were a very strong and powerful race, imbued with the highest virtues, so that the word *ārya* came to connote strength, and *anārya*, weakness (vide *Bhagavad-gītā*, II. 2). The Āryan-s attained and retained unto death their bodily and mental perfection by the simple and effective method of *prāṇāyāma*. For them death had no horrors. Just as one throws off one's worn-out garments, even so they cast off their body by their own free will endowed with the power of Yoga. I have

written about *prāṇāyāma* in my *Lalitāsahasranāma* (page 8 of the preface). I repeat it here, in some detail, for the benefit of the readers. The *śāstraic* method is to rise at the *brāhmamuhūrta*, i.e. before the break of the dawn, and finish the morning ablutions. After *ācamana*—sipping water ceremonially—one should perform the breathing exercises, the *prāṇāyāma,* in a well-ventilated place. Sit cross-legged facing east or north, with the back straight, chest well expanded and thrust forward and the head erect. First exhale (*recaka*) the air slowly through one or both the nostrils, and then inhale (*pūraka*), slowly and deeply, and exhale as before. While exhaling and inhaling, produce a low humming sound in the throat. Repeat the *recaka* and *pūraka* alternately for about ten minutes. Next, restraint of breath or the *kumbhaka* must be practised. Inhale slowly, with the production of a humming sound in the throat as before, but retain the breath as long as possible without straining yourself and then exhale completely. Again inhale slowly and deeply, restrain and exhale as before. Repeat this process for about five to ten minutes and gradually increase the duration of the *kumbhaka.*

While performing the *recaka, pūraka* and *kumbhaka,* it will be easy for beginners if they use one or more fingers to close one or both the nostrils. When one has made some progress in *prāṇāyāma,* then by merely willing, the air can be made to flow in or out through either nostril or it may be retained in the *kumbhaka.*

The third practice is the *bhastrā* (bellows) and it is done for the next five or six minutes. Sitting erect as before and with the lips closed, blow out the air, with the hissing sound of a starting locomotive engine, rapidly. While blowing in this way the trunk of the body is steady, but the abdomen becomes concave and flat in quick succession, due to the alternate contraction and relaxation of the abdominal muscles. The navel region swings inward and out with the maximum amplitude. The *bhastrā* can be practised also in the evening provided the stomach is empty. By this practice, the intestines get exercised, the digestive powers are greatly improved, the free circulation of blood is facilitated and the lungs are strengthened. The bowels also are kept in order, free from constipation (See *TA*, I. 7. 21).

Success in *prāṇāyāma* can be attained only if the diet is well regulated (*BG*, 17. 8-10). Any nonstimulating, simple and nutritious diet will do. It is well to remember and practise the Vedic ordinance *ekavāraṃ dvivāraṃ vā*, which enjoins only one meal a day or at the most two. Seven hours at least must elapse between any two meals.

It is very depressing to note that generally Indians, and especially south Indians, have become physically degenerate; the more educated they are the more they have deteriorated physically. The golden precept enjoining *brahmacarya* (continence) on a *gṛhastha*, by our *śāstra-s*, has been totally ignored. Excessive indulgence in stimulants, coffee, tea, etc. and in sex, irregular and

hurried meals—meals only notable for their flavour but not for their sustaining qualities—and want of regular exercise for the body, have brought about this present condition. Systematic practice of *prāṇāyāma* by our young men with a well-regulated diet and observance of the principles laid down for the conduct of the *brahmacārin-s* and of the *gṛhsatha-s* will, in a generation or two, regenerate them into a virile people.

These practices do not require any special instructions from a teacher, and are quite harmless. They are taught in the *upanayana* ceremony, and ought to be continued systematically every day in one's life. This may be practised by all persons irrespective of age or sex, excepting women in the family way, who should not attempt the *bhastrā*. But chronic patients afflicted with bowel or lung diseases should be carefully guided by a scientifically trained instructor. For this purpose, some two years back, an *āśrama* was started at Lonavla, a beautiful sanatorium in the Poona district. It is conducted by His Holiness Kuvalayānanda at Kaivalya Āśrama. Its experiments are radiographed and recorded in its quarterly journal called *Yogamīmāṃsā*. The instruction is free for all who seek to recoup their lost health by nature's processes. By the grace of the divine Physician, *divya bhiṣak*, the Lord, all incurable diseases are cured. 'May our degenerate young men take up these practices and become healthier' is the pious prayer of the author.

After the *prāṇāyāma*, one should meditate on the great Lord Viṣṇu, repeating the thousand names, vocally

or mentally (the latter being preferable). The meaning of each name has to be realized. This will exercise the mind well and improve its power of concentration. I pray, with Śrī Vyāsa, the author of this hymn (verses 121-32), to the Lord, the presiding deity of this *Sahasranāma*, to bestow on the repeater of this hymn physical health and mental peace.

After the completion of this work a MS. copy of another *kārikā* (commentary) was placed in my hands by a *śāstrin*, an old classmate of mine, who was a copyist under me during my activities of earlier days in connection with libraries. In this work there are 600 verses for all the 1,000 names, generally at the rate of half a verse for each name. There are also 37 verses at the end for rules, thus making 637 *kārikā-s* altogether. The unknown author of this commentary only recapitulates the explanation given by our great Ācārya Śrī Śaṃkara. Here and there he helps with some fine ideas for certain names and I have added these explanations in their respective places. This commentary may be one of the four referred to by the author of the *Nāmakārikā* commentaries. Every tenth one of the 1,000 names has been given in his 37 verses for rules so that a devotee should not make mistakes in uttering this hymn. There are 1,031 single names in the *Sahasranāma*. The extra 31 names are to be used as adjectives (*viśeṣaṇa*), i.e. [qualifying the names which are next to them]. When one does *arcana* to the deity, the correct dative case is also referred to in this *kārikā*. There are 5 double names in the first hundred (numbers 12, 16,

30, 46 and 55), 2 in the second (120 and 124), 4 in the third (217, 232, 275, 289), 4 in the fourth (333, 359, 390 and 399) 5 in the fifth (404, 427, 429, 454 and 493), 6 in the sixth (514, 531, 552, 564, 572, and 573), 1 in the seventh (627) and 4 in the eighth (702, 732, 794 and 799). The 896th name is an indeclinable (*avyaya*). It should be used in the *arcana* as *sanāt namaḥ*; the 929th name, being plural, as *sadbhyo namaḥ*. The author ends with the verse, 'Thus the learned should perform *arcana*, consulting this commentary for correctly uttering the names in the dative case and suffixing *namaḥ* to each name.'

The MS. contains also at the end, the 25th chapter, extracts from the *Bhṛgusaṃhitā* called *Sahasranāmārcanavidhi*. This *saṃhitā* is one of the four belonging to the *Vaikhānasa* sect.[1] This 25th chapter deals elaborately with the rules for performing the worship of Viṣṇu with these 1,000 names, and offerings with leaves and flowers—*tulasī*, *bilva*, *nandyāvarta*, *padma*, *mallikā*, *jātī*, *puṃnāga* and *śatapatra*,—for each name. The worship should be performed, if not daily, at least on one's own birthday, eclipse days, birth constellations, the entering of the sun from one Zodiacal sign into

[1] *Marīcisaṃhitā* containing 96 *Paṭala-s*, with about 5,000 *grantha-s* (2) *Bhṛgusaṃhitā* the largest, containing about 15,000 divided into 18 *Adhikāra-s*, as *Yajñadhikāra*, *Kriyādhikāra*, etc. (3) *Atrisaṃhitā* with 32 chapters, (4) *Kāśyapa* with 2,000 *grantha-s*. The MSS. were secured long ago and deposited in the libraries, assisted by me, at Adyar, Mysore and Baroda.

another, to ward off troubles due to planets, the anger of kings, great diseases and the troubles created by enemies. This *arcana* may be performed also when one seeks *dharma*, sons, wealth and other desired objects.[1]

Om! Śāntiḥ, Śāntiḥ, Śāntiḥ

October 1926 R. A. SASTRY

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[1] 90 names are repeated in this hymn; of them 74 are repeated twice, 14 thrice and 2, four times. I have marked them in their proper places. In the *Lalitāsahasranāma* alone we do not find such repetition; for this hymn is treated as *mantra-s* whereas all the others are *stotra-s*.

श्रीः

विष्णुसहस्रनामस्तोत्रम्

शंकराचार्यकृतभाष्यसहितम्

पूर्वपीठिका

*सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे[1] ।
नमो वेदान्तवेद्याय गुरवे [2]बुद्धिसाक्षिणे ।। १ ।।
*कृष्णद्वैपायनं व्यासं सर्वलोकहितैषिणम् ।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ।। २ ।।
आदिस्त्वं सर्वभूतानां मध्यमन्तस्तथा भवान् ।
त्वत्तः सर्वमभूद् विश्वं त्वयि सर्वं प्रलीयते ।। ३ ।।
अहं त्वं[3] हि महादेवस्त्वमेवाहं जनार्दन ।
आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्पते ।। ४ ।।
नामानि तव गोविन्द यानि लोके महान्ति च ।
तान्येव मम नामानि नात्र कार्या विचारणा ।। ५ ।।
त्वदुपासा जगन्नाथ सैवास्तु मम गोपते ।
यश्च त्वां [4]द्वेष्टि भो देव स मां द्वेष्टि न संशयः ।। ६ ।।

* पुष्पचिह्नितं श्लोकद्वयं भाष्यादावेतद्व्याख्यानतोऽनुपलभ्यमानमपि मुद्रितानेकपुस्तकानुरोधेन हस्तलिखितपुस्तकानुरोधेन च संयोजितम् ।।

1 व्याभीष्टदायिने. 2 लोकसा°. 3 सर्वगौ देव. 4 द्विषते देव.

त्वद्विस्तारो यतो देव ह्यहं भूतपतिस्ततः ।
न तदस्ति [1]मनाग्देव यत्ते विरहितं क्वचित् ॥ ७ ॥
यदासीद्वर्तते यच्च यच्च भावि जगत्पते ।
सर्वं त्वमेव देवेश विना किंचित् त्वया न हि ॥ ८ ॥
इति हरिवंशे कैलासयात्रायां महेश्वरवचनम् ।
(हृ. वं. ३. ८८. ५४)

सहस्रमूर्तेः पुरुषोत्तमस्य सहस्रनेत्राननपादबाहोः ।
सहस्रनाम्नां स्तवनं प्रशस्तं निरुच्यते जन्मजरादिशान्त्यै ॥ ९ ॥

COMMENTATOR'S BENEDICTORY VERSES

1. *Oṃ* Adoration to Kṛṣṇa whose nature is *sat*, *cit*, and *ānanda*, who performs his acts without effort, who is cognized through the Vedānta, who is the Teacher, and who is the Witness of all cognitions.

2. I adore the sage Kṛṣṇadvaipāyana Vyāsa, devoted to the welfare of all beings, who is the sun to the lotus of the Veda-s and who is the abode of self-control, etc.

3. You [Kṛṣṇa] are the source of all beings; so also are you the middle and the end thereof. The whole world has issued out of you; in you all attain dissolution.

[1] विना देव.

4. I indeed am you, the great god; you are myself [namely, Śiva], O Kṛṣṇa. There is no difference between us either in respect of epithets or imports, Lord of the cosmos!

5. O Kṛṣṇa! whatever grand epithets are yours in this world are also mine; there is no room for doubt in this regard.

6. Lord of the cosmos! King of Light (or cattle)!, may worship extended to you be [at the same time] mine, too. Whoso hates you, god! doubtless hates me also.

7. As [the world] is but your extension, God! so am I the Lord of beings. Not a bit of the world is anywhere that is devoid of you.

8. Lord of the cosmos! whatever was, is or will be—all indeed are you. King of gods! there is nothing whatsoever sans you.

Such are the affirmations of Śiva in the section, Pilgrimage to Kailāsa, recorded in the Harivaṃśa.

9. The admirable hymn containing the thousand names of the supreme Spirit, with thousands of forms, eyes, faces, feet and arms, is now being elucidated for the sake of destroying birth, decay, and so forth.

† **श्रीवैशंपायन उवाच–**

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

† इतः पूर्वं दाक्षिणात्यस्तोत्रपुस्तकेषु चतुर्थपञ्चमपृष्ठयोर्निर्दिश्यमानोऽधिकः पाठो दृश्यते—

श्रीवैशंपायन उवाच । श्रीवैशंपायनो जनमेजयं प्रत्युवाच—श्रुत्वेति । धर्मान् अभ्युदयनिःश्रेयसहेतुभूतान्, [1]चोदनालक्षणान्, अशेषेण कात्स्न्र्येन पावनानि पापक्षयकराणि धर्मरहस्यानि च, सर्वशः सर्वप्रकारैः श्रुत्वा युधिष्ठिरो धर्मपुत्रः शांतनवं शंतनुपुत्रं भीष्मं, सकलपुरुषार्थसाधनं सुखसंपाद्यमल्पप्रयासमनल्पफलमनुक्तमिति कृत्वा, पुनः भूय एव अभ्यभाषत प्रश्नं कृतवान् ॥ १ ॥

Śrī Vaiśaṃpāyana said:

1. Hearing all the *dharma-s* in their entirety and those sacred acts that destroy sins, in various ways, Yudhiṣṭhira again addressed the son of Śaṃtanu (Bhīṣma).

Vaiśaṃpāyana said to Janamejaya:

Dharma-s are those that lead to prosperity and *mokṣa* as defined by the Veda-s. *Addressed*: as he felt that he had not been taught the means of attaining all the desired ends of man, that are easy to adopt and mighty in their results.

हरिः ओम्

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥
यस्य द्विरदवक्त्राद्याः पारिषद्याः परःशतम् ।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥

[1] वेदलक्षणान्.

युधिष्ठिर उवाच–

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ २ ॥

किमेकं दैवतं देवतेत्यर्थः । स्वार्थे तद्धितप्रत्ययविधानात् । लोके लोकनहेतुभूते समस्तविद्यास्थाने, उक्तमिति प्रथमः प्रश्नः । किं वाप्येकं परायणम्— एतस्मिन् लोके एकं परायणं च किम्? परम् अयनं [1]प्राप्यं स्थानं परायणम् । यदाज्ञया प्रवर्तन्ते सर्वे । [2]यस्मिन्निरीक्षिते हृदयग्रन्थिर्भिद्यते–

'भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥'
(मु. उ. २. २. ८)

इति श्रुतेः । यस्य च विज्ञानमात्रेणानन्दलक्षणो मोक्षः प्राप्यते, यद्विद्वान्न बिभेति कुतश्चन, यत्प्रविष्टस्य न विद्यते पुनर्भवः, यस्य च वेदनात् तदेव भवति, 'ब्रह्म वेद ब्रह्मैव भवति'

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥
व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥
अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥
यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥
ओँ नमो विष्णवे प्रभविष्णवे

[1] प्राप्तव्यं. [2] यस्मिन्नधिगते.

(मु. उ. ३. २. ९) इति श्रुतेः । यद्विहायापरः पन्थाः नृणां नास्ति, 'नान्यः पन्था विद्यतेऽयनाय' (श्वे. उ. ३. ८) इति श्रुतेः । तदुक्तम् एकं परायणम् । लोके तत् किमिति द्वितीयः प्रश्नः । कं कतमं देवं स्तुवन्तः गुणकीर्तनं कुर्वन्तः, कं कतमं देवम् अर्चन्तः बाह्यमाभ्यन्तरं चार्चनं बहुविधं कुर्वन्तः, मानवाः मनुसुताः शुभं कल्याणं स्वर्गापवर्गादिफलं प्राप्नुयुः लभेरन् इति पुनः प्रश्नद्वयम् ॥ २ ॥

Yudhisṭhira said:

2. Who is the one Deity in the world? What is the sole and supreme goal? Whom should men praise and worship to attain the good?

In the world: [who is declared] in the Vidyā-s that form the source of all our knowledge? This is the first question.

Supreme goal: He whose orders all obey, realizing whom the fetters of the heart are broken, as declared in the *śruti* (*MU*, 2. 2. 8): 'The fetters of the heart are broken, all doubts are solved, all his actions perish when He is seen who is both cause and effect'; by merely knowing whom one attains *mokṣa*, which is of the nature of bliss; knowing whom one fears nothing, entering whom one has no more rebirth; knowing whom one becomes that very Being as stated in the *śruti* (*MU*, 3. 2. 9):—'He who knows Brahman becomes that Brahman itself,' and for going there there is no other path, as stated in the *śruti* (*ŚU*, 3. 8):

'There is no other path for going there.' *That is called the sole supreme goal.* This is the second question. *Praise*: reciting His attributes. This is the third question. *Worship*: external and internal, in various ways. *Men*: descendants of Manu. The *good*: *Svarga* (heaven), *mokṣa*, etc. This is the fourth question.

को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

को धर्मः पूर्वोक्तलक्षणः सर्वधर्माणां सर्वेषां धर्माणां मध्ये भवतः परमः प्रकृष्टो धर्मः, मतः अभिप्रेत इति पञ्चमः प्रश्नः । किं जप्यं जपन् उच्चोपांशुमानसलक्षणं जपं कुर्वन्, जन्तुः जननधर्मा । अनेन जन्तुशब्देन जपार्चनस्तवनादिषु यथायोग्यं सर्वप्राणिनामधिकारं सूचयति । जन्मसंसारबन्धनात्, जन्म अज्ञानविजृम्भितानामविद्याकार्याणामुपलक्षणम् । संसारः अविद्या, ताभ्यां जन्मसंसाराभ्यां यद्बन्धनं तस्मात् मुच्यते मुक्तो भवति, इति षष्ठः प्रश्नः । मुच्यते जन्मसंसारबन्धनात् इतीदमुपलक्षणमितरेषां फलानामपि । एतद्ग्रहणं तु मोक्षस्य प्राधान्यख्यापनार्थम् ॥ ३ ॥

3. What is that *dharma* which is regarded by you as the supreme one among all *dharma-s*? By reciting what (hymn) is mankind freed from the bonds of birth and worldly life (*saṃsāra*)?

What is that dharma, etc. is the fifth question.

Reciting: *Japa* is of threefold nature, namely, loud, audible and mental (see *Manu.*, 2. 85). By using the

word *mankind* (*jantu*) it is hinted that all human beings are, according to their capabilities, entitled to perform *japa* and worship, and to hymn His praises. *Birth*: is the indication of all the effects of *avidyā* or ignorance. *Saṃsāra*: *avidyā*. *Freed*: from all other effects, also; this word is used in order to show the supreme importance of *mokṣa*. This is the sixth question.

श्रीभीष्म उवाच–

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

षट् प्रश्नाः कथिताः । तेषु पाश्चात्योऽनन्तरो जप्यविषयः षष्ठः प्रश्नः अनेन श्लोकेन परिह्रियते– भीष्म उवाचेति । सर्वेषां बहिरन्तःशत्रूणां भयहेतुः भीष्मः, मोक्षधर्मादीनां प्रवक्ता सर्वज्ञः । जगत्प्रभुमिति । जगत् जङ्गमाजङ्गमात्मकं तस्य प्रभुः स्वामी तम् । देवदेवं देवानां ब्रह्मादीनां देवम्, अनन्तं देशतः कालतो वस्तुतश्चापरिच्छिन्नम्, पुरुषोत्तमं क्षराक्षराभ्यां कार्यकारणाभ्यामुत्कृष्टं, नामसहस्रेण नाम्नां सहस्रेण, स्तुवन् गुणसंकीर्तनं कुर्वन्, सततोत्थितः निरन्तरमुद्युक्तः, पुरुषः[1] पूर्णत्वात् पुरि शयनाद्वा पुरुषः । 'सर्वदुःखातिगो भवेत्' (श्लो. ६) इति सर्वत्र संबध्यते ॥ ४ ॥

Bhīṣma said:

Bhīṣma: one who is the cause of terror to all foes, external and internal, the promulgator of the science

[1] पुरि शयनात् पूर्णत्वाद्वा.

of Liberation (*mokṣadharma*) and other *dharma-s*, and who is omniscient.

Six questions are asked. The sixth and the last referring to muttering sacred formulas (*japa*) is answered in the following verse:

4. The man who is ever engaged in praising, with the thousand names, the Lord of the universe, the God of gods, the Infinite, and supreme Puruṣa (passes beyond all grief).

The universe: the movable and the immovable. *God of gods*: God even of Brahmā and other gods. *Infinite*: unlimited by space, time and substances. *Supreme Puruṣa*: superior to the perishable and the imperishable. (See *BG*, 15. 18). *Praising*: His attributes. *Puruṣa*: because of His fullness or because of His dwelling (*śayana*) in the heart (*puri*). The phrase *gets beyond all grief* (verse 6) has to be supplied in the fourth and fifth verses also.

उत्तरेण श्लोकेन चतुर्थः प्रश्नः परिह्रियते ।

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

तमेव चार्चयन् बाह्यमभ्यर्चनं कुर्वन्, नित्यं सर्वेषु कालेषु, भक्तिः भजनं तात्पर्यं, तया भक्त्या, पुरुषम् अव्ययं विनाशविक्रिया-रहितं, तमेव च ध्यायन् आभ्यन्तरार्चनं कुर्वन्, [1]स्तुवन् व्याख्यातम् (श्लो. ४) । नमस्यन् नमस्कारं कुर्वन्, पूजाविशेषभूतमुभयं

[1] स्तुवन् पूर्वोक्तरीत्या भक्त्या.

स्तुतिनमस्काररलक्षणं यजमानः पूजकः फलभोक्ता, अथवा अर्चयन् इत्यनेनोभयविधमर्चनमुच्यते । ध्यायन् स्तुवन् नमस्यंश्च इत्यनेन मानसं वाचिकं कायिकं चोच्यते ।। ५ ।।

The fourth question is answered in the following:

5. By always worshipping with devotion that imperishable Puruṣa, by meditating on Him, by praising Him and by bowing down before Him, the worshipper (transcends all grief).

Worshipping: by performing external worship. *Always*: at all times. *With devotion*: entirely given up to Him. *By meditating*: worshipping Him internally. Hymning His praise and prostrating before Him are acts that form the last part of the worship. *The worshipper*: the enjoyer of the fruit of the worship.

Or, *worshipping* refers to both external and internal worship. *By meditating, by praising and by bowing down* are meant the mental, the vocal and the physical forms of worship.

तृतीयं प्रश्नं परिहरति त्रिभिरुत्तरैः पादैः ।

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ।। ६ ।।

अनादिनिधनं षड्भावविकारशून्यं, विष्णुं [1]व्यापकं सर्वस्य लोक्यत इति लोकः दृश्यवर्गो लोकः तस्य नियन्तॄणां ब्रह्मादीनामपि ईश्वरत्वात् सर्वलोकमहेश्वरं, लोकं दृश्यवर्गं, स्वाभाविकेन बोधेन

[1] व्यापनशीलं.

साक्षात् पश्यतीति लोकाध्यक्षः तं, नित्यं निरन्तरं स्तुवन् 'सर्वदुःखातिगो भवेत्' इति त्रयाणां साधारणं फलवचनम्। सर्वाण्याध्यात्मिकादीनि दुःखान्यतीत्य गच्छतीति सर्वदुःखातिगः। भवेत् स्यात् ॥ ६ ॥

The third question is answered in the (first) three parts of the following verse:

6. By always praising Viṣṇu, who is without beginning and end, who is the supreme Lord of all the worlds and who is the controller of the universe, one reaches beyond all grief.

Without beginning and end: free from modifications such as birth, etc. Viṣṇu: all-pervading. *Worlds*: (*loka*) that which is visible, the objective side. *The supreme Lord*: even of Brahmā and others who are the masters of the visible universe. *Controller*: controls the visible universe directly by His Self-knowledge (*bodha*). *Reaches beyond all grief*: transcends the (three) kinds of sorrows, *ādhyātmika* (caused by the body and mind), etc.

पुनरपि तमेव स्तुत्यं विशिनष्टि—

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम्।
लोकनाथं महद् भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

ब्रह्मण्यं ब्रह्मणे स्रष्ट्रे, ब्राह्मणाय तपसे श्रुतये वा हितं, [1]सर्वान् धर्मान् जानाति इति सर्वधर्मज्ञः तं, लोकानां प्राणिनां

[1] सर्वधर्मान्.

कीर्तयो यशांसि ताः स्वशक्त्यनुप्रवेशेन [1]वर्धयतीति तं, लोकैर्नाथ्यते याच्यते, लोकानुपतपति, आशास्ते, लोकानामीष्टे इति वा लोकनाथः तं, महद्भूतमिति। महत् ब्रह्म, विश्वोत्कर्षेण वर्तमानत्वात्, भूतं परमार्थसत्यं, सर्वभूतभवोद्भवं सर्वभूतानां भवः संसारः यत्सकाशादुद्भवति तम् ॥ ७ ॥

He is again praised:

7. And who is friendly to Brahmā, who knows all the *dharma-s*, who is the enhancer of the fame of the people, who is the Lord of the universe, who is the great Truth and who is the source of the existence of all beings.

Who is friendly to Brahmā: Brahmā may mean here the Creator or the Brāhmaṇa-s, austerities and the Veda-s. *Enhancer, etc.*: He who enhances the fame of all creatures by the infusion of His *śakti* (energy). *Who is the Lord of the universe* (*lokanātha*); He who is desired (*nātha*) by the worlds or He who sheds His light (*nātha*) on the world, or blesses it or He who is beloved of the world. *Great Truth*: *Great*: being superior to the universe; *Truth*: he is the true existence. *Who is the source, etc.*: He from whom originates the wordly life (*saṃsāra*).

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥ ८ ॥

[2]पञ्चमः प्रश्नः परिह्रियते—एष इति। सर्वेषां वेदलक्षणानां एष वक्ष्यमाणो धर्मः अधिकतमः इति, मे मम, मतः

[1] वर्धयन्तं. [2] पञ्चमं प्रश्नं परिहरति.

अभिप्रेतः; यद्भक्त्या तात्पर्येण, पुण्डरीकाक्षं हृदयपुण्डरीके प्रकाशमानं वासुदेवं, स्तवैः [1]गुणसंकीर्तनलक्षणैः स्तुतिभिः, सदा अर्चेत् [2]सत्कारपूर्वकमर्चनं करोति; नरः मनुष्यः इति यत् एष धर्मः इति संबन्धः। अस्य स्तुतिलक्षणस्यार्चनस्याधिक्ये किं कारणम्? उच्यते—हिंसादिपुरुषान्तरद्रव्यान्तरदेशकालादि[3]-नियमानपेक्षत्वमाधिक्ये कारणम्।

'ध्यायन् कृते यजन् यज्ञैः त्रेतायां द्वापरेऽर्चयन्।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम्॥'
इति विष्णुपुराणवचनात्॥ (६. २. १७)

'जप्येनैव तु संसिद्ध्येद् ब्राह्मणो नात्र संशयः।
कुर्यादन्यद् न वा कुर्याद् मैत्रो ब्राह्मण उच्यते॥'
इति मनुवचनात्। (२. ८७)

'जपस्तु सर्वधर्मेभ्यः परमो धर्म उच्यते।
अहिंसया च भूतानां जपयज्ञः प्रवर्तते॥'
इति महाभारते।

'यज्ञानां जपयज्ञोऽस्मि' (भ. गी. १०. २५) इति भगवद्वचनम्। एतत्सर्वमभिप्रेत्य 'एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः' इत्युक्तम्॥ ८॥

The fifth question is answered:

8. The constant worship by means of hymns of the lotus-eyed (Viṣṇu), with devotion, is regarded by me as the greatest of all *dharma-s*.

[1] गुणनामसंकीर्तन° [2] नमस्कारपू° [3] दिग्देश°

Dharma: as defined by the Veda-s. *Lotus-eyed*: Vāsudeva shining in the lotus of the heart. *By means of hymns*: praises describing His attributes. *The worship*: with reverence.

Query. What is the reason for giving pre-eminence to worship by the hymning of this praise?

Answer. The reason for such pre-eminence consists in its freedom from harmfulness, etc. (to other creatures), in its not requiring the help of other persons or money, and in its not depending on constrictive rules as to place, time, etc. The *Viṣṇupurāṇa* (6. 2. 27) says: 'That which one obtains in the Kṛtayuga by meditation, by performing sacrifice in the Tretā, by worship in the Dvāpara, one receives in the Kaliyuga, by reciting (the names) of Keśava.' The *Manusmṛti* (2. 87) says: 'But, undoubtedly, a Brāhmaṇa reaches the highest goal by muttering sacred formulas (*japa*) only; never mind if he performs other rites or neglects them; he who befriends (all creatures) is declared to be a (true) Brāhmaṇa.' The *Mahābhārata* says: 'The *japa* is said to be the best of all *dharma-s*, and also *japa* begins with non-injury to beings.' The *BG* (10. 25) says: 'Of sacrifices, I am the *japa*-sacrifice.' Hence it is said to be the *greatest dharma*.

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ।। ६ ।।

द्वितीयं प्रश्नं समाधत्ते––परमं प्रकृष्टं महत् बृहत् तेजः चैतन्यलक्षणं सर्वावभासकं, 'येन सूर्यस्तपति तेजसेद्धः' (तै.

ब्रा. ३. १२. ९), 'तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्' (बृ. उ. ४. ४. १६), 'न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति'॥ (मु. उ. २. २. १०) इत्यादिश्रुतेः । 'यदादित्यगतं तेजः' (भ. गी. १५. १२) इत्यादिस्मृतेश्च । परमं तपः—तपति आज्ञापयतीति तपः । 'य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमयति' (बृ. उ. ३. ७. १) इत्यन्तर्यामिब्राह्मणे सर्वनियन्तृत्वं श्रूयते । 'भीषास्माद् वातः पवते' (तै. उ. २. ८) इत्यादि तैत्तिरीयके । तपति ईष्टे इति वा तपः । तस्यैश्वर्यमनवच्छिन्नमिति महत्त्वम् । 'एष सर्वेश्वरः' (बृ. उ. ४. ४. २२) इत्यादिश्रुतेः । परमं—सत्यादिलक्षणं परं ब्रह्म महनीयतया महत्, परमं—प्रकृष्टं पुनरावृत्तिशङ्कावर्जितं, परायणं परम् अयनं परायणम्, परमग्रहणात् सर्वत्र अपरमं तेजः आदित्यदिकं व्यावर्त्यते । सर्वत्र यो देव इति विशेष्यते । यो देवः परमं तेजः, परमं तपः, परमं ब्रह्म, परमं परायणं स एकं [1]परायणमिति वाक्यार्थः ॥ ९ ॥

The second question is answered:

9. (He who is) the supreme and great light, who is the supreme and great ruler, who is the supreme and great Brahman, is the supreme and highest goal.

Light: pure Consciousness, illuminating everything. The *śruti-s* (*TB*, 3. 12. 9) say: 'That light by which illuminated, the sun shines'; (*BU*, 4. 4. 16):

[1] सर्वभूतानां परा°

'The gods worship him as the Light of lights'; (*MU*, 2. 2. 10): 'The sun does not shine there, nor the moon and stars.' The *BG* (15. 12) also says: 'That Light which is in the sun.'

Tapas means the Ruler, because He rules by the force of His command. The *Antaryāmibrāhmaṇa* speaks thus of his being the universal Ruler. (*BU*, 3. 7. 1): 'He who rules by dwelling in this world as also in other worlds and all beings.' The *TU* (2. 8) says: 'From dread of Him the wind blows.' Or *Tapas* means wish. The word *great* indicates the unlimited power. The *śruti* (*BU*, 4. 4. 22) says: 'He is the ruler of all.'

Supreme Brahman is characterized by Truth, etc.

Goal: from which there is no fear of return. The expression supreme precludes any other state, like that of the splendour in the sun, etc. The gist is: That Deity, who is the supreme light, the supreme ruler, the supreme Brahman, and the suprme goal, is the one supreme abode of all beings.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

प्रथमप्रश्नस्योत्तरमाह—पवित्राणां पावनानां तीर्थादीनां पवित्रम् । परमस्तु पुमान् ध्यातो दृष्टः कीर्तितः स्तुतः संपूजितः स्मृतः प्रणतः पाप्मनः सर्वानुन्मूलयतीति परमं पवित्रम् । संसारबन्धनहेतुभूतं पुण्यापुण्यात्मकं कर्म, तत्कारणं चाज्ञानं सर्वं नाशयति स्वयाथात्म्यज्ञानेनेति वा पवित्राणां पवित्रम् ।

'अतिपातकयुक्तोऽपि ध्यायन्निमिषमच्युतम् ।
भूयस्तपस्वी भवति पङ्क्तिपावनपावनः ॥
आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥'
(म. भा. १३. App. १३. Pr. २०–१)

'हरिरेकः सदा ध्येयो भवद्भिः सत्त्वसंस्थितैः ।
ओमित्येवं सदा विप्राः पठत ध्यात केवलम् ॥'
(हरिवं. ३. ८९. ८-९)

'ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥'
(वि. पु. ६. २. १७)

'हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।
अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः ॥'
(बृहन्ना. पु. ११. ९९)

'ज्ञानतोऽज्ञानतो वापि वासुदेवस्य कीर्तनात् ।
तत्सर्वं विलयं याति तोयस्थं लवणं यथा ॥'

'यस्मिन् न्यस्तमतिर्न याति नरकं स्वर्गोऽपि यच्चिन्तने
विघ्नो यत्र निवेशितात्ममनसो ब्राह्मोऽपि लोकोऽल्पकः ।
मुक्तिं चेतसि यः स्थितोऽमलधियां पुंसां ददात्यव्ययः
किं चित्रं तदघं प्रयाति विलयं तत्राच्युते कीर्तिते ॥'
(वि. पु. ६. ८. ५५)

'शमायालं जलं वह्नेस्तमसो भास्करोदयः ।
शान्तिः कलौ ह्यघौघस्य नामसंकीर्तनं हरेः ॥'
(वि. ध. ९९. ७४)

'हरेर्नामैव नामैव नामैव मम जीवनम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ।।
स्तुत्वा विष्णुं वासुदेवं विपापो जायते नरः ।
विष्णोः संपूजनान्नित्यं सर्वपापं प्रणश्यति ।।'

'कलिकल्मषमत्युग्रं नरकार्तिप्रदं नृणाम् ।
प्रयाति विलयं सद्यः सकृद् यत्रानुसंस्मृते ।।'

(वि. पु. ६. ८. २१)

'सकृत्स्मृतोऽपि गोविन्दो नृणां जन्मशतैः कृतम् ।
पापराशिं हरत्याशु तूलराशिमिवानलः ।।
कलावत्रापि दोषाढ्ये विषयासक्तमानसः ।
कृत्वापि सकलं पापं गोविन्दं संस्मरन् शुचिः ।।

'वासुदेवे मनो यस्य जपहोमार्चनादिषु ।
तस्यान्तरायो मैत्रेय[1] देवेन्द्रत्वादिकं फलम् ।।

(वि. पु. २. ६. ३९)

'लोकत्रयाधिपतिमप्रतिमप्रभाव-
मीषत्प्रणम्य शिरसा प्रभविष्णुमीशम् ।
जन्मान्तरप्रलयकल्पसहस्रजात-
माशु प्रणाशमुपयाति नरस्य पापम् ।।'

'एकोऽपि कृष्णे सुकृतः प्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भवाय ।।'

(म. भा. १२. ६४. १)

'अतसीपुष्पसंकाशं पीतवाससमच्युतम् ।
ये नमस्यन्ति गोविन्दं न तेषां विद्यते भयम् ॥'
(म. भा. १२. ४७. ६०)

'शाठ्येनापि नमस्कारः प्रयुक्तश्चक्रपाणये ।
संसारमूलबन्धानामुद्वेजनकरो हि सः ॥'

'यन्नामकीर्तनं भक्त्या विलायनमनुत्तमम् ।
मैत्रेयाशेषपापानां धातूनामिव पावकः ॥'
(वि. पु. ६. ८. २०)

'अवशेनापि यन्नाम्नि कीर्तिते सर्वपातकैः ।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्मृगैरिव ॥'
(वि. पु. ६. ८. १९)

'प्रायश्चित्तान्यशेषाणि तपः कर्मात्मकानि वै ।
यानि तेषामशेषाणां कृष्णानुस्मरणं परम् ॥'
(वि. पु. २. ६. ३५)

'ध्यायेन्नारायणं देवं स्नानादिषु च कर्मसु ।
प्रायश्चित्तिर्हि सर्वस्य दुष्कृतस्येति वै श्रुतिः ॥
संसारसर्पसंदष्टनष्टचेष्टैकभेषजम् ।
कृष्णेति वैष्णवं मन्त्रं श्रुत्वा मुक्तो भवेन्नरः ॥'

'सर्वदा सर्वकार्येषु नास्ति तेषाममङ्गलम् ।
येषां हृदिस्थो भगवान् मङ्गलायतनं हरिः ॥'
(म. भा. १३. App. ६ Pr. ५२-१)

'नित्यं संचिन्तयेद् देवं योगयुक्तो जनार्दनम् ।
[1]सास्य रक्षा परा मन्ये को हिनस्त्यच्युताश्रयम् ॥
रूपमारोग्यमायुश्च[2] भोगांश्चैवानुषङ्गिकान् ।
ददाति ध्यायतां नित्यमपवर्गप्रदो हरिः ॥
चिन्त्यमानः समस्तानां क्लेशानां हानिदो हि यः ।
समुत्सृज्याखिलं चिन्त्यं सोऽच्युतः किं न चिन्त्यते ॥
गङ्गास्नानसहस्रेषु पुष्करस्नानकोटिषु ।
यत् पापं विलयं याति स्मृते नश्यति तद्धरौ ॥
'मुहूर्तमपि यो ध्यायेन्नारायणमतन्द्रितः[3] ।
सोऽपि सिद्धिमवाप्नोति किं पुनस्तत्परायणः ॥
(म. भा. १३. App. १३. Pr. २४-५)

'एकस्मिन्नप्यतिक्रान्ते मुहूर्ते ध्यानवर्जिते ।
दस्युभिर्मुषितेनेव युक्तमाक्रान्दितुं भृशम् ॥
जनार्दनं भूतपतिं जगद्गुरुं
स्मरन् मनुष्यः सततं महामुने ।
दुःखान्यशेषाण्यपहन्ति साधय-
त्यशेषकार्याणि च यान्यभीप्सते ॥
एवमेकाग्रचित्तः सन् संश्रितो मधुसूदनम् ।
जन्ममृत्युजराग्राहं संसाराब्धिं तरिष्यति ॥'

'यथाग्निरुद्धतशिखः कक्षं दहति सानिलः ।
तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम् ॥'
(वि. पु. ६. ७. ७३)

[1] सास्य मन्ये परा रक्षा. [2] °मर्थांश्च. [3] °मनामयः.

इत्यादिवचनात् पवित्राणां पवित्रम् ।

'भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।।'
(मु. उ. २. २. २८)

मङ्गलानां च मङ्गलमिति मङ्गलं सुखं तत्साधनं तज्ज्ञापकं च, तेषामपि परमानन्दलक्षणं परमं मङ्गलमिति मङ्गलानां च मङ्गलम् । दैवतं देवतानां च देवानां देवः, द्योतनादिभिः समुत्कर्षेण वर्तमानत्वात् । भूतानां योऽव्ययः व्ययरहितः, पिता जनकः, यो देवः स एकं दैवतं लोके, इति वाक्यार्थः ।।

'एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ।।
यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ।।'
(श्वे. उ. ६. ११, १८)

इति श्वेताश्वतराणां मन्त्रोपनिषदि । 'सेयं देवतैक्षत' (छा. उ. ६. ३), 'एकमेवाद्वितीयम्' (छा. उ. ६. २) इति छान्दोग्ये ।।

ननु कथमेको देवः[1] जीवपरयोर्भेदात् । न । 'तत्सृष्ट्वा तदेवानुप्राविशत्' [2](तै. उ. २. ६), 'स एष इह प्रविष्ट आनखाग्रेभ्यः' (बृ. उ. ३. १. ४. ७) इत्यादि श्रुतिभ्योऽविकृतस्य परस्य बुद्धितद्वृत्तिसाक्षित्वेन प्रवेशश्रवणान्न[3] भेदः ।।

[1] देवः? कथं जीवपरयोरभेदः? उच्यते तत्सृ° [2] पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् (बृ. उ. २. ५. १८) इत्यादि.
[3] °णादभेदः.

प्रविष्टानामितरेतरभेदात् [1]परमात्मैकत्वं कथमिति चेत्, न; 'एको देवो बहुधा निविष्टः' (तै. आ. ३. १४), 'एकः सन् बहुधा विचारः' (तै. आ. ३. ११), 'त्वमेकोऽसि बहूननुप्रविष्टः' (तै.आ.३.१४) इत्येकस्यैव बहुधा प्रवेशश्रवणात् प्रविष्टानां परस्य च न भेदः। 'हिरण्यगर्भः' इत्यष्टौ मन्त्राः 'कस्मै देवाय' (तै. सं. ४. १. ८) इत्यत्र एकारलोपेनैकदेवत्वप्रतिपादकाः तैत्तिरीयके।

'अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ।।
वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ।।
सूर्यो यथा सर्वलोकस्य चक्षु-
र्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ।।
एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ।।

[1] परानेकत्वं.

नित्योऽनित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ।। '
इति कठवल्लीषु (५. ९–१३) ।

'ब्रह्म वा इदमग्र[1] आसीदेकमेव तदेकं सन्न व्यभवत' (बृ. उ. १. ४. ११), 'नान्योऽतोऽस्ति द्रष्टा' (बृ. उ. ३. ७. २३) इत्यादि बृहदारण्यके । 'अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत्' (ई. उ. ४),

'यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।।' (ई. उ. ७)

इतीशावास्ये ।।

'सर्वेषां भूतानामान्तरः पुरुषः स म आत्मेति विद्यात्' (ऐत. आर. ३. २. ४), 'आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन मिषत्' (ऐत. आर. २. ४. १), 'एकं सद् विप्रा बहुधा वदन्ति' (ऋ. सं. १. १६४. ४६), 'एकं सन्तं बहुधा कल्पयन्ति' (ऋ. सं. १०. ११४. ५), 'एको विममे त्रिभिरित् पदेभिः' (ऋ. सं. १. १५४. ३), 'एको दाधार भुवनानि विश्वा' (ऋ. सं. १. १५४. ४), 'एक एवाग्निर्बहुधा समिद्धः' (ऋ. सं. ८. ५८. २) इति ऋग्वेदे । 'सदेव सोम्येदमग्र आसीद् एकमेवाद्वितीयम्' (छा. उ. ६. २) इति छान्दोग्ये ।

[1] आसीत् तदेकं.

'सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥'
(भ. गी. ६. ३१)

'विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥'
(भ. गी. ५. १८)

'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥'
(भ. गी. १०. २०)

'यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥'
(भ. गी. १३. ३०)

'यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥'
(भ. गी. १३. ३३)

'सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः' ॥
(भ. गी. १८. ६६)

इति भगवद्गीतासु ।

'हरिरेकः सदा ध्येयो भवद्भिः सत्त्वसंस्थितैः ।
ओमित्येवं सदा विप्राः पठत ध्यात केशवम् ॥'
(हरि. ३. ८९. ८)

'आश्चर्यं खलु देवानामेकस्त्वं पुरुषोत्तम ।
धन्यश्चासि महाबाहो लोके नान्योऽस्ति कश्चन ।।
(हरि. १००. २२)

इति हरिवंशे । [1]भवति च मनोर्माहात्म्यख्यापिनी श्रुतिः यद्वै किंचन मनुरवदत् तद्भेषजम्' इति (तै. सं. २. २. १०)। मनुना चोक्तम्—

'सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
संपश्यन्नात्मयाजी वै स्वाराज्यमधिगच्छति ।।' इति
(मनु. १२. ९१)

'सृष्टिस्थित्यन्तकरणीं[2] ब्रह्मविष्णुशिवात्मिकाम् ।
स संज्ञां याति भगवानेक एव जनार्दनः ।।'
(वि. पु. १. २. ६४)

'तस्मान्न विज्ञानमृतेऽस्ति किंचित्
क्वचित् कदाचिद् द्विज वस्तुजातम् ।
विज्ञानमेकं निजकर्मभेदाद्
विभिन्नचित्तैर्बहुधाभ्युपेतम् ।।'
(वि. पु. २. १२. ४२)

'ज्ञानं विशुद्धं विमलं विशोक-
मशेषलोभादिनिरस्तसङ्गमम् ।
एकः सदैकः परमः परेशः
स वासुदेवो न यतोऽन्यदस्ति ।।'
(वि. पु. २. १२. ४३)

[1] अत्र भवतीत्यारभ्य मनुवचनं केषुचित् पुस्तकेषु न दृश्यते । [2] करणां.

'यदा समस्तदेहेषु पुमानेको व्यवस्थितः ।
तदा हि को भवान् कोऽहमित्येतद् विफलं वचः ॥'
(वि. पु. २. १३. ६१)

सितनीलादिभेदेन यथैकं दृश्यते नभः ।
भ्रान्तदृष्टिभिरात्मापि तथैकः सन् पृथक् पृथक् ॥
एकः समस्तं यदिहास्ति किंचित्
तदच्युतो नास्ति परं ततोऽन्यत् ।
सोऽहं स च त्वं स च सर्वमेत-
दात्मस्वरूपं त्यज भेदमोहम् ॥
इतीरितस्तेन स राजवर्य-
स्तत्याज भेदं परमार्थदृष्टिः ।'
(वि. पु. २. १६. २२–४)

'सकलमिदमहं च वासुदेवः
परमपुमान् परमेश्वरः स एकः ।
इति मतिरचला भवत्यनन्ते
हृदयगते व्रज तान् विहाय दूरात् ॥'
(वि. पु. ३. ७. ३२)

'यदाह वसुधा सर्वं सत्यमेतद् दिवौकसः ।
अहं भवो भवन्तश्च सर्वं नारायणात्मकम् ॥
विभूतयस्तु यास्तस्य तासामेव परस्परम् ।
आधिक्यं न्यूनता बाध्यबाधकत्वेन वर्तते ॥'
(वि. पु. ५. १. २९–३०)

'त्वया यदभयं दत्तं तद्दत्तमभयं मया ।
मत्तोऽविभिन्नमात्मानं द्रष्टुमर्हसि शंकर ॥

योऽहं स त्वं जगच्चेदं तदेवासुरमानुषम् ।
मत्तो नान्यदशेषं यत् तत् त्वं ज्ञातुमिहार्हसि ॥
अविद्यामोहितात्मानः पुरुषा [1]भिन्नदर्शिनः ।
वदन्ति भेदं पश्यन्ति चावयोरन्तरं हर ॥'

इति विष्णुपुराणे ॥ (५. ३३. ४७–९)

'विष्णोरन्यं तु पश्यन्ति ये मां ब्रह्माणमेव वा ।
कुतर्कमतयो मूढाः पच्यन्ते नरकेष्वधः ॥
ये च मूढा दुरात्मानो भिन्नं पश्यन्ति मां हरेः ।
ब्रह्माणं च ततस्तस्माद् ब्रह्महत्यासमं त्वघम् ॥'

इति भविष्योत्तरपुराणे श्रीमहेश्वरवचनम् । [2]अपि च 'आत्मेति तूपगच्छन्ति ग्राहयन्ति च' (ब्र. सू. ४. १. ३);

[1] भिन्नदृष्टयः.

[2] (आदिस्त्वं सर्वभूतानां मध्यमन्तस्तथा भवान् ।
त्वत्तः सर्वमभूद् विश्वं त्वयि सर्वं प्रलीयते ॥
अहं त्वं[3] हि महादेवस्त्वमेवाहं जनार्दन ।
आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्पते ॥
नामानि तव गोविन्द यानि लोके महान्ति च ।
तान्येव मम नामानि नात्र कार्या विचारणा ॥
त्वदुपासा जगन्नाथ सैवास्तु मम गोपते ।
यश्च त्वां द्वेष्टि भो देव स मां द्वेष्टि न संशयः ॥
त्वद्विस्तारो यतो देव ह्यहं भूतपतिस्ततः ।
न तदस्ति [4]मनाग्देव यत्ते विरहितं क्वचित् ॥
यदासीद् वर्तते यच्च यच्च भावि जगत्पते ।
सर्वं त्वमेव देवेश विना किंचित् त्वया न हि ॥
इति हरिवंशे कैलासयात्रायां महेश्वरवचनम् ।)

अस्य कुण्डलितपाठस्य ग्रन्थादौ पठितत्वादत्र भाष्ये पठितव्यता नास्ति ॥

[3] सर्वगो देव. [4] विना देवः.

आत्मेत्येवं शास्त्रोक्तलक्षणः परमात्मा प्रतिपत्तव्यः । तथा हि परमात्मप्रक्रियायां जाबाला अत्मत्वेनैवैनमभ्युपगच्छन्ति 'त्वं वा अहमस्मि भगवो देवते अहं वै त्वमसि' (वराह. उ. २. ३४) इति। तथा अन्येऽपि 'यदेवेह तदमुत्र यदमुत्र तदन्विह' (कठ. उ. ४. १०), 'स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः' (तै. उ. ३. १०), 'तदात्मानमेवावेदहं ब्रह्मास्मीति' (बृ. उ. १. ४. १०), 'तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूः' (बृ. उ. २. ५. १९), 'स वा एष महानज आत्मा-जरोऽमरोऽमृतोऽभयो ब्रह्म' (बृ. उ. ४. ४. २५) इत्येवमादयः आत्मत्वोपगमा द्रष्टव्याः । ग्राहयन्ति च बोधयन्ति चात्मत्वेने-श्वरं वेदान्तवाक्यानि । 'एष त आत्मा अन्तर्याम्यमृतः' (बृ. उ. ३. ७. ३), 'यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते' (के. उ. १. ५), 'तत्सत्यं स आत्मा तत्त्वमसि' (छा. उ. ६. ८) इत्येवमादीनि ॥

ननु प्रतीकदर्शनमिदं विष्णुप्रतिमान्यायेन भविष्यति । तदयुक्तम् । गौणत्वप्रसङ्गाद् वाक्यवैरूप्याच्च । यत्र हि प्रती-कदृष्टिरभिप्रेयते सकृदेव तत्र वचनं भवति । यथा 'मनो ब्रह्म', 'आदित्यो ब्रह्म' (छा. उ. ३. १८–१९) ।

इह पुनः 'त्वमहमस्मि, अहं वै त्वमसि' इत्याह । अतः प्रतीकश्रुतिवैरूप्यादभेदप्रतिपत्तिः ।

[1]भेददृष्टेरपवादाच्च । तथा हि—'अथ योऽन्यां देवता-मुपास्ते अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुः' (बृ. उ.

[1] दृष्ट्यपवादाच्च.

१. ४. १०), 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति' (कठ. उ. ४. १०), 'यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति। एवं धर्मान् पृथक् पश्यंस्तानेवानु विधावति' (कठ. उ. ४. १४), 'द्वितीयाद्वै भयं भवति' (बृ. उ. १. ४. २), 'यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते। अथ तस्य भयं भवति। तत्त्वेव भयं विदुषोऽमन्वानस्य' (तै. उ. २. ७), 'सर्वं तं परादाद्यो ऽन्यत्रात्मनः सर्वं वेद' (बृ. उ. ४. ५. ७) इत्येवमाद्या भूयसी श्रुतिर्भेददृष्टिमपवदति। तथा 'आत्मैवेदं सर्वम्' (छा. उ. ७. २५), 'आत्मनि विज्ञाते सर्वमिदं विज्ञातं भवति' (बृ. उ. ४. ५. ६), 'इदं सर्वं यदयमात्मा' (बृ. उ. ४. ४. ६), 'ब्रह्मैवेदं सर्वम्' (नृसिं. उ. ता. ७. ५) इति श्रुतिः। तथा स्मृतिरपि

'यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥'
(भ. गी. ४. ३५)

क्षेत्रज्ञेश्वरैकत्वं सर्वोपनिषत्प्रसिद्धं द्रक्ष्यसीत्यर्थः।

'सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥'
(भ. गी. १८. २०)

इत्यद्वैतात्मज्ञानं सम्यग्दर्शनमित्युक्तं भगवतापि। तस्माद् [1]आत्मेत्येवेश्वरे मनो दधीत।

[1] आत्मन्येवेश्वरे.

'[1]भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवा्
आत्मा च परमात्मा च त्वमेकः पञ्चधा स्थितः ।। ' इति ।

'अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।। '
(भ. गी. १०. ४२) इति च ।

अविद्योपाधिपक्षेऽपि प्रमाणवादः समस्ति-

'एक एव महानात्मा सोऽहंकारोऽभिधीयते ।
स जीवः सोऽन्तरात्मेति गीयते तत्त्वचिन्तकैः ।। ' इति ।

श्रीविष्णुपुराणे–

'विभेदजनकेऽज्ञाने नाशमात्यन्तिकं गते ।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ।। '
(वि. पु. ६. ७. ९६)

'परात्मनो मनुष्येन्द्र विभागोऽज्ञानकल्पितः ।
क्षये तस्यात्मपरयोर्विभागोऽभाग एव हि ।। ' इति ।

विष्णुधर्मे–

'यथैकस्मिन् घटाकाशे रजोधूमादिभिर्युते ।
नान्ये मलिनतां यान्ति दूरस्थाः कुत्रचित् क्वचित् ।।
तथा द्वन्द्वैरनेकैस्तु जीवे च मलिने कृते ।
एकस्मिन् न परे जीवा मलिनाः सन्ति कुत्रचित् ' ।। इति ।

[1] केषुचित् कोशेषु दृश्यते ।

ब्रह्मयाज्ञवल्क्ये—

‘आकाशमेकं हि यथा घटादिषु पृथग् भवेत् ।
तथात्मैकोऽप्यनेकेषु जलाधारेष्विवांशुमान् ।।’

(या. स्मृ. ३. १४४)

‘क्षरात्मानावीशते देव एकः’ (श्वे. उ. १. १०) इति श्वेताश्वतरे । छान्दोग्ये ‘स एकधा भवति’ (छा. उ. ७. २६) इत्यादि । ‘स तत्र पर्येति’ (छा. उ. ८. १२), ‘स वा एष एतेन दिव्येन चक्षुषा मनसैतान् कामान् पश्यन् रमते’ (छा. उ. ८. १२), ‘परोऽविकृत एवात्मा स्वात्मायं जीवः’ इति श्रुतेः । ‘स एष इह प्रविष्टः’ (बृ. उ. १. ४. ७) इति बृहदारण्यकश्रुतिः । ‘आत्मेत्येवोपासीत’ (बृ. उ. १. ४. ७) इति । ‘तदेतद्ब्रह्मापूर्वम्’ (बृ. उ. २. ५. १९) इत्यादि । ‘नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति विज्ञाता’ (बृ. उ. ३. ७. २३) इत्यादि । ‘स वा एष महानज आत्मा योऽयं विज्ञानमयः’ (बृ. उ. ४. ४. २२) इत्यादि । ‘अथ यो ऽन्यां देवतामुपास्ते’ (बृ. उ. १. ४. १०), ‘ऐतदात्म्यमिदं सर्वम्’ (छा. उ. ६. ८) इति । ‘क्षेत्रज्ञं चापि मां विद्धि’ (भ. गी. १३. २) इति । योगियाज्ञवल्क्ये—

‘निश्चरन्ति यथा लोहपिण्डात् तप्तात् स्फुलिङ्गकाः ।
सकाशादात्मनस्तद्वत् प्रभवन्ति जगन्ति हि ।।’

(या. स्मृ. ३. ६७)

अजः शरीरग्रहणात् स जात इति कीर्त्यते ।’

इति ब्राह्मे ।

'सर्पवद्रज्जुखण्डस्तु निशायां वेश्ममध्यगः ।
एको हि चन्द्रो द्वौ व्योम्नि तिमिराहतचक्षुषः ।।
आभाति परमात्मा च सर्वोपाधिषु संस्थितः ।
नित्योदितः स्वयंज्योतिः सर्वगः पुरुषः परः ।।
अहंकाराविवेकेन कर्ताहमिति मन्यते ।' इति ।

'एवमेवायं पुरुषः प्राज्ञेनात्मना (बृ. उ. ४. ३. २१) इति ।
'सता सोम्य तदा संपन्नो भवति' इति ।
(छा. उ. ६. ८)

'स्वमायया स्वमात्मानं मोहयन् द्वैतमायया ।
गुणाहृतं स्वमात्मानं लभते च स्वयं हरिः ।।' इति ।।

'उत्क्रामन्तं स्थितं वापि' (भ. गी. १५. १०) इति, 'अज्ञानेनावृतं ज्ञानम्' (भ. गी. ५. १५) इति । 'अव्यक्तादिविशेषान्तमविद्यालक्षणं स्मृतम्' (म. भा. १४. ५०. २८) । 'आसीदिदं तमोभूतम्' (मनु. १. ५) इति । 'वाचारम्भणम्' (छा. उ. ६. १) इत्यादि । 'यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति' (बृ. उ. २. ४. १४), 'यत्र त्वस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् तत् केन कं जिघ्रेत्' (बृ. उ. ४. ५. १५) इति ।

'यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।।' (ई. उ. ७)

'यत्र नान्यत् पश्यति नान्यत्' (छा. उ. ७. २४) इत्यादि । 'भेदोऽयमज्ञाननिबन्धनः' इत्यादि । 'नेह नानास्ति किंचन । मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति' (क. उ. ४. ११) इति । 'विश्वतश्चक्षुः' (श्वे. उ. ३. ३) इत्यदि ।

'यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः' (श्वे. उ. ५. २) इति च। 'अजामेकां लोहितशुक्लकृष्णाम्' (श्वे. उ. ४. ५) इत्यादि। 'अजो ह्येको जुषमाणोऽनु शेते' (श्वे. उ. ४. ५), 'देवात्मशक्तिं विदधे' इति। 'न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्' (बृ. उ. ४. ३. २३) इत्यादि। 'एक एव रुद्रो न द्वितीयाय तस्थे (अथर्वशिर. उ. ५) इति।

'मनो [1]विजृम्भितं चैतद् यत्किंचित् सचराचरम्।
मनसो ह्यमनीभावे [2]द्वैताभावात् तदाप्नुयात्॥'
(गौड. ३. ३१)

'यदि द्वैतं प्रपञ्चस्य तन्निवर्त्यं हि चेतसा।
मनोवृत्तिमयं द्वैतमद्वैतं परमार्थतः॥'

'यथा स्वप्ने द्वयाभासं चित्तं चलति मायया।
तथा जाग्रद्द्वयाभासं चित्तं चलति मायया॥'
(इत्यादि गौडपादे ४. ६१)

'तर्केणापि प्रपञ्चस्य मनोमात्रत्वमिष्यताम्।
दृश्यत्वात् सर्वभूतानां स्वप्नादिविषयो यथा॥'

'द्वितीयाद् वै भयं भवति' (बृ. उ. १. ४. २) इति च।

'ज्ञाते त्वात्मनि नास्त्येतत् कार्यकारणतात्मनः' इति च। 'एको देवः सर्वभूतेषु गूढः' (श्वे. उ. ६. ११) इति। 'असङ्गो ह्ययं पुरुषः' (बृ. उ. ४. ३. १५) इति च।

[1] दृश्यमिदं द्वैतम्. [2] द्वैतं नैवोपलभ्यते.

'विस्तारः सर्वभूतस्य विष्णोः सर्वमिदं जगत् ।
द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः ॥'

'सर्वत्र दैत्याः समतामुपेत समत्वमाराधनमच्युतस्य ।'
(वि. पु. १. १७. ८४)

'सर्वभूतात्मके तात! जगन्नाथे जगन्मये ।
परमात्मनि गोविन्दे मित्रामित्रकथा कुतः ॥'
(वि. पु. १. १९. ३७) इति ।

'तत्त्वमसि' (छा. उ. ६. ८), 'अहं ब्रह्मास्मि' (बृ. उ. ३. ४. १०), 'इदं सर्वं यदयमात्मा' (बृ. उ. २. ४. ६), 'अयमात्मा ब्रह्म' (मा. उ. २), 'तरति शोकमात्मवित्' (छा. उ. ७. १), 'तत्र को मोहः कः शोक एकत्वमनुपश्यतः' (ई. उ. ७) इत्यादिश्रुतिस्मृतीतिहासपुराणलौकिकेभ्यश्च ।

[1]सिद्धार्थेऽपि वेदस्य प्रामाण्यमेष्टव्यम् । 'स्वपक्षसाधनैरकार्यमप्यर्थजातमाह चेत्, तथैव परोऽपि वेद [2]चेच्छ्रुतेः परमात्मदृक् न किम्?' इत्यभियुक्तैरुक्तम् । अन्यान्वितस्वार्थे पदानां सामर्थ्यं, न कार्यान्वितस्वार्थे; तथा सत्यर्थवादानामनन्वयप्रसङ्गात् । अन्वयबुद्धेः स्तुतित्वात् ॥

न हि भवति 'वायव्यं श्वेतमालभेत भूतिकामो वायुर्वै क्षेपिष्ठा देवता' (तै. सं. २. १. १) इति । रागस्यैव प्रवर्तकत्वम्, न नियोगस्य । तथा च श्रुतिः । 'अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति

[1] सिद्धेऽर्थेऽपि. [2] चेच्छ्रुतिः.

तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ' (बृ. उ. ४. ४. ५) इति । तथा च स्मृतिरपि

' अकामतः क्रिया काचिद् दृश्यते नेह कस्यचित् ।
यद्यद्धि कुरुते कर्म तत्तत्कामस्य चेष्टितम् ॥ '

(मनु. २. ४) इति ।

' काम एष क्रोध एषः ' (भ. गी. ३. ३७) इति । अन्यपराणामपि मन्त्रार्थवादानां प्रामाण्यमङ्गीकर्तव्यम् । तेषामप्रामाण्यकथनेनोरगत्वं गतवान् नहुषः । तत् कथम् ?

' ऋषयस्तु परिश्रान्ता वाह्यमाना दुरात्मना ।
देवर्षयो महाभागास्तथा ब्रह्मर्षयोऽमलाः ॥
पप्रच्छुः संशयं ते तु नहुषं पापचेतसम् ।
य इमे ब्रह्मणा प्रोक्ता मन्त्रा वै प्रोक्षणे गवाम् ॥
एते प्रमाणं भवत उताहो नेति वासव ।
नहुषो नेति तानाह सहसा मूढचेतनः ॥

ऋषय उचुः

अधर्मे संप्रवृत्तस्त्वं धर्मं च विजिघृक्षसि ।
प्रमाणमेतदस्माकं [1]पूर्वैः प्रोक्तं महर्षिभिः ।

अगस्त्य उवाच–

[2]ततो विवदमानः सन् ऋषिभिः सह पार्थिवः[3] ।
अथ मामस्पृशद् मूर्ध्नि पादेनाधर्मपीडितः ॥
तेनाभूद्धतचेताः सन् निश्रीकश्च महीपतिः[4] ।
ततस्तमहमुद्विग्नमवोचं भयपीडितम् ॥

1 पूर्वं. 2 तथा. 3 वासव. 4 शचीपते.

यस्मात् पूर्वैः कृतं मार्गं महर्षिभिरनुष्ठितम् ।
अदुष्टं दूषयसि वै यच्च मूर्ध्न्यस्पृशः पदा ।।
यच्चापि त्वमृषीन् मूढ ब्रह्मकल्पान् दुरासदान् ।
वाहान् कृत्वा वाहयसि तेन स्वर्गाद्धतप्रभः ।।
त्वं स्वपापपरिभ्रष्टः क्षीणपुण्यो महीपते ।
दशवर्षसहस्राणि सर्परूपधरो महीम् ।।
विचरिष्यसि तीर्णश्च पुनः स्वर्गमवाप्स्यसि ।
दृष्ट्वा युधिष्ठिरं नाम तव वंशसमुद्भवम् ।। '
इति श्रीमहाभारते (५. १७. ८–१५) ।

अतः श्रद्धेयमात्मज्ञानम् ।

' अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ।। '
(भ. गी. ९. ३)

इति श्रीभगवद्वचनम् । ऐतरेयके च ' एष पन्था एतत् कर्मैतद् ब्रह्मैतत् सत्यं तस्मान्न प्रमाद्येत् तन्नातीयाद् नह्यत्यायन् पूर्वे येऽत्यायंस्ते पराबभूवुः । तदुक्तमृषिणा (ऋ. सं. ८. १०१. १४)—

" प्रजा ह तिस्रो अत्यायमीयु-
र्न्यन्या अर्कमभितो विविश्रे ।
बृहद्ध तस्थौ भुवनेष्वन्तः
पवमानो हरित आविवेश ।। "

इति । प्रजाह तिस्रो अत्यायमीयुरिति या वै ता इमाः प्रजास्तिस्रोऽत्यायमायंस्तानीमानि वयांसि वङ्गावगधाश्चेरपादाः '

(ऐ. आ. २. १) इति श्रुतम्। वङ्गाः वनगाः वृक्षाः, अवगधाः ओषधयश्च, इरपादाः उरःपादाः सर्पादयः। तथा च ईशावास्ये अविद्वन्निन्दार्थो मन्त्रः—

'असुर्या नाम ते लोका अन्धेन तमसावृताः।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः॥
(ई. उ. ३) इति।

'असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्' (तै. उ. २. ६) इति तैत्तिरीये। तथा शकुन्तलोपाख्याने—

'योऽन्यथासन्तमात्मानमन्यथा प्रतिपद्यते।
किं तेन न कृतं पापं चोरेणात्मापहारिणा॥'
(म. भा. १. ६८. २६)

इत्यलमतिप्रसङ्गेन। सहस्रनामजपस्यानुरूपं मानसस्नानमुच्यते—

'यस्मिन् देवाश्च वेदाश्च पवित्रं कृत्स्नमेकताम्।
व्रजेत् तन्मानसं तीर्थं तत्र स्नात्वामृतो भवेत्॥
ज्ञानह्रदे ध्यानजले रागद्वेषमलापहे।
यः स्नाति मानसे तीर्थे स याति परमां गतिम्॥
सरस्वती रजोरूपा तमोरूपा कलिन्दजा।
सत्त्वरूपा च गङ्गा च न यान्ति ब्रह्म निर्गुणम्॥
आत्मा नदी संयमतोयपूर्णा
सत्यह्रदा शीलतटा दयोर्मिः।
तत्राभिषेकं कुरु पाण्डुपुत्र!
न वारिणा शुद्धयति चान्तरात्मा॥

इति महाभारते । 'मानसं स्नानं विष्णुचिन्तनम्' इति विष्णुस्मृतौ ।

'जप्येनैव तु संसिद्ध्येद् ब्राह्मणो नात्र संशयः ।
कुर्यादन्यद् न वा कुर्याद् मैत्रो ब्राह्मण उच्यते ।।'
(मनु. २. ८७)

इति मानवं वचनम् ।

'जपस्तु सर्वधर्मेभ्यः परमो धर्म उच्यते ।
अहिंसया च भूतानां जपयज्ञः प्रवर्तते ।।' इति ।

'यज्ञानां जपयज्ञोऽस्मि' (भ. गी. १०. २५) इति श्रीगीतासु ।।

'अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं सबाह्याभ्यन्तरः शुचिः ।।'
(विष्णु. ध. १०९. ६६) इत्यादि ।। १० ।।

The first question is answered:

10. The purest of the pure, the most beneficent of the beneficent, the God of gods, the imperishable Father of beings.

Pure: holier than the holy waters, etc. The supreme Person destroys all sins, when meditated upon, seen, sung, praised, worshipped, remembered or prostrated to. Hence He is supreme purity. Or, through the real knowledge of the Self, He destroys *karman*, good or bad, that leads to the bondage of *saṃsāra*, and its source (*avidyā*). (The scriptures say): 'Hari who grants emancipation also bestows on those

that meditate upon him beauty, health, wealth and continuous worldly happiness.' 'When Hari destroys all grief by simple meditation upon Him, why should not one leave aside all other objects of thought and constantly meditate on Him?' The *śruti* says: 'One should meditate on the divine Nārāyāṇa during baths and other acts; for it is a purificatory penance for all bad actions.' 'One is emancipated by listening to the name "Kṛṣṇa", the *mantra* of Viṣṇu, the only antidote for a person, rendered senseless by the bite of the serpent of *saṃsāra*.'

'Even if one is guilty of heinous crimes, if he but concentrate his mind upon Acyuta, he becomes a holy man, purifying (even) an assembly of pure men.' 'Having thoroughly searched all the *śāstra-s* and having inquired into the matter over and over again, the final conclusion arrived at is that Nārāyaṇa should be the only object of constant meditation.' *HV* (ch. 280) says: 'Being centred in your *sāttvika* aspect, you should meditate upon Hari alone for ever; always recite, O Brāhmaṇa-s, the sacred syllable OṂ and meditate on Keśava.' *MU*, 2. 2. 8 says: 'The fetters of the heart are broken, all doubts vanish, and (all) actions are destroyed, when He is seen who is the cause and the effect'. *VP* (6. 8. 20, 19) says: 'The repetition of His name with devotion is the best purifier of all sins, as the fire purifies metals, O Maitreya! By even unconscious repetition of His name, man is undoubtedly liberated from all sins which fly like wolves, frightened by a lion.' *VP*, 6. 2. 17: 'Whatever is obtained by

meditation in the Kṛtayuga, by performing sacrifices in the Tretā, by worshipping in the Dvāpara, is obtained by repeating the names of Keśava in the Kali.' 'Hari destroys sins when meditated on even by the evil-minded; fire, touched even unawares, surely burns' (*Bṛ. P*, 11. 99). 'Recitation of the name of Vāsudeva, conscious or unconscious, destroys all sins, as water dissolves salt.' *VP*, 6. 8. 55 says: 'The man who fixes his mind on Viṣṇu goes not to hell; he who meditates on Him regards [even] heavenly enjoyments only as an impediment; and he whose mind and soul are penetrated by Him thinks little even of the world of Brahmā; for, when present in the minds of those with unsullied intellects, He confers on them eternal freedom. What marvel, therefore, is it that the sins of one who repeats the name of Acyuta should be wiped out ?' *VDU*, 66. 74, says: 'Water is enough to extinguish fire; sunshine is enough to dispel darkness; during the Kaliyuga, recitation of the names of Hari is enough to remove the accumulated sins of men.'

'Hari's name, that name, and that name only, is my life; in the Kaliyuga, there is no other means, certainly, none.' 'A person becomes free from sins by praising Vāsudeva, the omnipresent; by daily worshipping Him, all sins are destroyed.' 'They in whose hearts resides Hari, the fountain of all good, never meet with evil at any time, in any of their undertakings.' 'Centred in Yoga, one should daily meditate upon the divine Janārdana; this I consider to be the most powerful talisman; for, who would dare harm

the followers of Acyuta?' 'The directing of one's thoughts to Hari removes as much sin as is washed away by thousands of baths in the Gaṅgā and millions of baths in Puṣkara.' 'If one attains the accomplishment of one's wishes by concentrating one's thoughts for 48 minutes (one *muhūrta*) on the undecaying Nārāyaṇa, what [are we] to say of one who is ever devoted to Him?' *VP*, 2. 6 says: 'The remembrance of Kṛṣṇa is far better than any such expiatory acts as religious austerities and the like.' 'The stain of the Kali age, which condemns men to sharp punishment in hell, is at once effaced by a single invocation of Hari (ibid., 6. 8. 21).' 'Govinda, remembered even once, quickly destroys the sins of men, accumulated in hundreds of births, as fire burns up cotton'. *VP*, 6. 7 says: 'Just as the blazing fire, with the wind, burns dry grass, so Viṣṇu seated in the heart consumes the sins of the sages.'

If one *muhūrta* is allowed to pass by without meditation [on Hari], one must weep aloud as if one were robbed by thieves.' 'O great sage, by always remembering Janārdana, the Lord of beings, the World Teacher, man, destroys all his sins, and accomplishes whatever he wants.' 'Thus meditating with concentrated mind upon Madhusūdana, one crosses the ocean of *saṃsāra*, teeming with such alligators as birth, death and old age.' 'Even in this sinful Kaliyuga, a worldly man, though guilty of all sins, becomes pure by meditating upon Govinda.' *VP*, 2. 6. 39 says: 'To him whose mind is devoted to Vāsudeva in his *japa*, oblations to fire, worship and the

like, O Maitreya, even the glory of the king of gods, is an impediment.' 'One's sins are speedily destroyed, even though they might have been accumulating in many past lives, *pralaya-s*, and *kalpa-s*, if one but bows down one's head, even slightly, before the Ruler of the three worlds, unequalled in prowess, the Director of all.' 'A single prostration to Kṛṣṇa, well made, is equal in merit to ten horse-sacrifices duly completed; the sacrificer returns to birth, but he who prostrates before Kṛṣṇa does not.' 'There is no fear for them, who bow down to Govinda, resembling, in hue, the Atasī flower, dressed in yellow and of unswerving greatness.' 'Prostration to [Viṣṇu], the bearer of the discus (*cakra*) in hand, even though offered with motives other than good, lays the axe at the root of the tree of *saṃsāra*.' The above quotations from the Śruti-s, Itihāsa-s and Purāṇa-s, support the point.

Beneficence includes here happiness, its means and sources. He is the most beneficent, characterized by supreme bliss.

God of gods: because He stands foremost by shedding His light on all others and the like. The *ŚU* (6. 11) says: 'He is the one God, hidden in all beings, omnipresent, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from attributes.' 'Let me, desirous of liberation, seek the protection of God, the Manifester of the knowledge of Himself, who, at first, creates Brahmā and gives him the Veda-s (6. 18).'

The *CU* (6. 3. 2) says: 'That Deity thought.' 'There is only one without a second (6. 2. 1).'

But how is it that He is the one deity, as there is a distinction between Jīvātman and Paramātman? 'No.' The *śruti* (*TU*, 2. 6) says: 'Having creatd it, He entered it.' (*BU*, 3. 4. 7): 'He entered thither, to the very tips of the finger-nails.'

Both Jīvātman and Paramātman are identical because *śruti-s* like those now quoted teach that the supreme One who undergoes no modifications entered the body as the Witness of *buddhi* and its modifications.

But there is a difference among those which were entered. If so, whence the oneness with the supreme Ātman? 'No.' The *śruti* (*TĀ*, 3. 14) says: 'The one Deva became many.' (3. 11): 'One only is considered as many. (3. 14): 'Thou art one who followed the many that were entered'; and the *śruti-s* also teach that as one only entered as many, there is no difference between the many that entered first and the one that followed.

The *Taittirīyaka-saṃhitā*, 4. 1. 8 has eight *mantra-s* from *Hiraṇyagarbha* to *Kasmai devāya* which also support the above point. *KU* (5. 9-13) says: 'As the one fire, after it has entered the world, assumes different forms according to whatever it enters, so the one Self within all things assumes different forms according to whatever it enters, and exists also without. As the one air, after it has entered the world, assumes different forms according to whatever it enters, so the one Self within all assumes different forms according to whatever it

enters and exists also without. As the sun, the eye of the whole world, is not contaminated by external impurities seen by the eyes, so the one Self within all creatures is never contaminated by the misery of the world, being Himself without. There is one Ruler, the Self within all creatures, who makes one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others. There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. To the wise who perceive Him within their Self belongs eternal peace, not to others.'

BU (1. 4. 11) says: 'Verily, in the beginning this was creative Brahman only. That, being one, was not strong enough.' 'There is no other seer but He' (3. 7. 23). The *ĪU* (4) says: 'That One, though never stirring, is swifter than mind.' 'What sorrow, what trouble can there be to him who once beholds that Unity?' (ibid., 7). *Ai. Ā* (3. 2. 4) says: 'That Puruṣa who is within all beings, should be known as my Self.' 'Verily, in the beginning all this was Self, one only; there was nothing else whatsoever astir' (2. 4. 1). The *Ṛgveda* (I. 164. 46; X. 114. 5) says: 'The learned priests call the one reality by many names'; 'The one measured (the universe) by His three steps (I. 154. 3); The only one upholds the whole universe' (I. 154. 4). *CU* (6. 2. 1) says: 'In the beginning, my dear, there was only that which is one only, without a second.' *BG* (6. 31) says: 'He who is established in Unity, worships me, abiding in all

beings'; 'The sage looks equally on a perfectly learned and cultured Brāhmaṇa, a cow, an elephant (5. 18)'; 'I, O Arjuna! am the Self, seated in the hearts of all beings' (10. 20); 'When he perceives that the varied natures of beings are rooted in One, and proceeds from it, then he reaches Brahman' (13. 30); 'As this one sun illuminates the whole earth, so the Lord of the *kṣetra* (body) illuminates every *kṣetra*, O, Arjuna' (13. 33). 'Renouncing all dharma-s, come unto me alone for shelter; grieve not, I will liberate you from all sins' (18. 66).

The *Harivaṃśa* says: 'You should constantly meditate upon Hari centred in your *sāttvika* nature, O Brāhmaṇa-s!; constantly recite the monosyllable OM and contemplate on Keśava' (3. 89. 8). 'O Supreme Puruṣa! You are one among the Deva-s, O long-armed one! You are blessed; there is no other in the world (ibid., 100. 22).' There is the Vedic text singing the greatness of Manu (*TS*, 2. 2. 10) thus: 'Whatever Manu said is to be taken as antidote to the disease of *saṃsāra*.' Manu also (12. 91) says: 'He who sacrifices to the Self alone, equally recognizing the Self in all beings and all beings in the Self, becomes liberated.' The *Viṣṇupurāṇa* (1. 2. 64) says: 'Thus the only God, Janārdana, takes the designations of Brahmā, Viṣṇu or Śiva, according as He creates, preserves, or withdraws (the world).' 'Hence, O Brāhmaṇa! except experiential knowledge (*vijñāna*) there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although appearing as many, diversified by the manifold consequences of our

own acts' (ibid., 2. 12. 42). 'Knowledge, perfect, pure, free from pain and detaching the mind from all that causes affliction; knowledge, single and eternal—is the supreme Vāsudeva; besides whom there is nothing (ibid., 2. 12. 43). 'When (one recognizes that) the one Puruṣa is dwelling in all the bodies, then the words "Who are you?" "That I am" are useless' (ibid., 2. 13. 91).

'Just as the same sky appears as white, blue, etc. so, the same Ātman is seen as many by the deluded' (ibid., 2. 16. 22). 'Everything that we see is Acyuta, there is nothing besides Him. He is I, He is you. He, the Ātman, is all this; so, free yourself from the delusion of differences. The king, being thus instructed, opened his eyes to truth and abandoned the notion of distinct existence' (ibid., 2. 16. 23-4). [Yama says to his servants]: 'All this and myself are Vāsudeva. He is the only One, the supreme Puruṣa and the supreme Ruler. Leave those whose minds are firm in the Infinite enshrined in their hearts, and keep at a distance from them' (ibid., 3. 7. 32). 'O gods! all that the goddess Earth has been saying is true; I, Śiva, you and all this are Nārāyaṇa; but the impersonations of His power are for ever; and excess or diminution is indicated by the dominance of the strong and the depression of the weak' (ibid., 5. 1. 29-30). (Brahmā says to Śiva): 'O Soul of the universe, you and I are, as the cause of this world, one and the same; for the welfare of the world, we are separate in respect of our functions.' 'He, who has obtained

your protection, has also obtained mine; you will, O Śaṃkara! see yourself as in no way different from me. Men whose minds are deluded by nescience (*avidyā*) see distinctions such as " I, he, thou, and this world with gods, titans and men ' (ibid., 5. 3. 47-9). Maheśvara says in the *Bhaviṣyottara-purāṇa*: ' Those who regard me or Brahmā as different from Viṣṇu are of crooked minds, fools, and are tortured in the hells below. Those foolish and wicked men that regard me, Hari, and Brahmā as different, are guilty of a sin equal to Brāhman-murder (*Bhavi. P*).' Again in the chapter on Kailāsa-yātrā of the *Harivaṃśa*, Maheśvara says: ' You are the beginning, the middle and the end of all beings; the universe sprang from you and is absorbed in you; I am you, the all-pervading. You are myself, O, Janārdana! O Lord of the world! there is no difference between us, either in words denoting us or in their imports. Those glorious names of Govinda that are popular in the world are my names, too; there is no doubt on this point. O Lord of the world! worshipping you is the same as worshipping me; he who hates you hates me; there is not a shadow of doubt (about this). I am the Lord of beings only as an emanation of you; there is nothing devoid of you, O Lord! Whatever is, was, or will be, is yourself, O Lord of the universe! There is nothing without you, O Lord of lords!'

Moreover the *Vedāntasūtra* 4. 1. 3, says: ' But as Ātman [scriptural texts] acknowledge and make us comprehend [the Lord]'; here, Ātman means Paramātman as defined by the *śāstra-s*. The Jābāla-s, in

speaking of Paramātman, denote it by the appellation of Ātman 'Thou art, indeed, I. O Sir! I am indeed, thou (*Varā. Up*. 2. 34).' Other texts also say (*KU*, 4. 10): 'What is here (visible in the world), the same is there [invisible in Brahman]; and what is there, the same is here'; 'Both He who is here in the man and He who is in the Sun there are verily one' (*TU*, 2. 8); 'That Brahman knew itself [by saying] *I am Brahman*' (*BU*, 1. 4. 10); 'This is Brahman, without cause and without effect, without anything else inside or outside (ibid., 2. 5. 19). This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman' (ibid., 4. 4. 25). There are other Upaniṣad-s acknowledging Ātman (as Paramātman); again the Vedāntic axioms make us comprehend Ātman as the Īśvara (Paramātman). (*BU*, 3. 7. 3.): 'This is thyself, the indweller, the immortal.' *Ke. U*, 1. 5: 'That which does not think by mind, and by which, they say, mind is enabled to think, that alone know as Brahman, not that which people here adore.' *CU*, 6. 8: 'It is the Truth. It is the Self, and thou art That.'

'This is like worshipping the image on the score that it represents Viṣṇu.' This is unreasonable, there being the risk of reducing it to unimportance and opposition to authorities on the point. For, where a symbol is meant, mention is made of it only once. (*CU*, 3. 18, 19): 'Mind is Brahman, and the sun is Brahman.' But here it is said 'Thou art myself and I, indeed, am Thyself'; because there is divergence

from the Vedic sayings on symbols, knowledge of identity is established here.

Again we find [in different places] that the idea of difference is refuted. *BU* (1. 4. 10) says: 'Now if a man worship another deity, thinking the deity is one and he another, he does not know. He is like a beast.' *KU* (4. 10 and 14) says: 'He who sees any difference here [between Brahman and the world] goes from death to death.' 'As the water rained down on elevated ground runs down, scattered in the valleys, even so runs after difference a person who beholds attributes different from the Self.' *BU*, 1. 4. 2 says: 'Verily fear arises from a second only.' (*TU*, 2. 7) says: 'If he makes but the smallest distinction in it, there is fear for him. But that fear exists only for one who thinks himself wise.' *BU*, 4. 5. 7 says: 'Whosoever looks for anything elsewhere than in the Self is abandoned by everything.' These and many other passages in the *śruti* refute the idea of difference. Again the *śruti* says: 'All this is Self only' (*CU*, 7. 25); 'When Self is known, everything becomes known' (*BU*, 4. 5. 6). 'All this is indeed the Self' (ibid., 4. 4. 6). 'All this is Brahman only' (*Nr. U*, 7. 5).

The *smṛti* also (*BG*, 4. 35) says: 'And having known this, you shall not again fall into this confusion, O Arjuna: for, by this you will see all beings without exception in the Self and then in Me.' The meaning is that you will perceive the unity of the individual soul and Īśvara, that is taught in all the Upaniṣad-s. Again in another place the *BG* (18. 20) says: 'That

knowledge by which the one indestructible principle is seen in all beings, inseparate in the separated, know that [knowledge] as *sāttvika*.' Here too the Lord [Śrī Kṛṣṇa] has taught that the knowledge of the non-duality of the Ātman is the right view. Hence one is asked to fix one's mind upon Īśvara as the Ātman. Again it is said: 'Ātman and Paramātman are yourself differentiated as five.' *BG*, 10. 42 says: 'But of what use is the knowledge of all these details to you, O Arjuna? Here I am, pervading and supporting this whole universe with a portion of Myself.'

To show that *avidyā* or ignorance is a delimiting factor (*upādhi*), there is authority. The *smṛti* says: 'The great Ātman, one only, is named *ahaṃkāra*; the seekers after Truth speak of it as *jīva*, the inner self (*antarātman*).' The *Viṣṇupurāṇa* (6. 7. 96) says: 'When ignorance which creates difference is entirely destroyed, who would postulate a non-existing distinction between the Ātman and Brahman? O king, the idea of differentiation in the Paramātman is due to ignorance; when it is destroyed, the distinction between the Ātman and the Supreme is no distinction at all.' The *Viṣṇudharma* says: 'Just as when the pot-ether in contact with dust and smoke is apparently soiled, the other ones that are at a distance are not likewise soiled, even so when one *jīva* is soiled by various pairs of opposites, the others are not likewise soiled.' We read in the *Brahmayājñavalkya*: 'Just as one *ākāśa* becomes many in different pots, etc. so the Ātman, though one, shines as many, like the sun reflected in different basins of water.' The *ŚU*, 1. 10

says: 'The one God rules the perishable Pradhāna and the Self.' *CU*, 7. 26: 'He becomes one.' Another *śruti* (ibid., 8. 12) says: 'He pervades that,' 'That He only, by this divine eye, the mind, perceivies all the objects, and enjoys (ibid.).' 'The Supreme and unchangeable Self only is the *jīva*.' *BU*, 1. 4. 7 says: 'He entered into that'; 'One should worship Him as the Self' (ibid.); 2. 5. 19: 'That this Brahman is without cause...'; 3. 7. 23: 'There is no other seer but He, . . . there is no other knower but He'; 4. 4. 22: 'And He is that great unborn Self, who consists of Knowledge'; 1. 4. 10: 'He who worships other deities. . . . '; *CU*, 6. 8: 'All this is Ātman.' *BG*, 13. 2 says: 'Understand Me as the knower of the field [*kṣetra*].'

Yogi Yājñavalkya says: 'Just as the sparks fly out from the heated ironball, so the worlds proceed from the Ātman' (*Yā. Smṛ*. 3. 67). *Brahmapurāṇa* says: 'The unborn is said to be born when he takes a body.' Again, 'As a piece of rope lying on the floor on a dark night appears as a serpent to the eye affected by darkness, and as the one moon seems as two, so the Paramātman, the supreme Puruṣa, ever-existing, self-radiant, and all-pervading, seems as many in various vehicles; and one imagines oneself as actor through ignorance, due to egotism.' The *śruti-s*, (*BU*, 4. 3. 21) again say: 'Thus this person, when embraced by the intelligent Self. . . '; *CU*, 6. 8: 'He becomes united with the True.' Another saying is: 'Concealing Himself by His own *māyā* of duality, Hari subjects Himself to the influence of

attributes.' *BG*, 15. 10 says: 'The deluded do not perceive Him when He departs or stays.' (5. 15): 'The knowledge is veiled by ignorance.' In another place it is said: '*Avidyā* consists of [all objects ranging] from Avyakta (unmanifested Prakṛti) down to *viśeṣa* (particular species)'; 'This was darkness before.' *CU*, 6. 1: 'The difference being only a matter of name.' Again the *śruti*, *BU*, 2. 4. 14 says: 'For, when there is, as it were a duality, then one sees the other, . . . but when the Self only is all this, how should one see another, how should one smell another?'. *ĪU*, 7 says: 'When a man knows that all beings are the Self alone, when he beholds the unity (of the Self), then there is no delusion, no grief.' *CU*, 7. 24 says: 'Where one sees nothing else, hears nothing else.' Another text says: 'This difference is due to the influence of ignorance.' *KU*, 4. 11 says: 'There is in it no diversity. He who perceives therein any diversity goes from death to death.' *ŚU*, 3. 3 says: 'He having eyes on all sides. . . ' 'The only one who presides over all such sources as the Prakṛti, the ether, and all other forms (ibid., 5. 2).' 4. 5: 'The one unborn nature, red, white and black, . . .' (ibid., 4. 5). 'The one unborn being, who loves her and lies by her' (ibid.). (1. 3): 'The sages. . . beheld the Energy of the divine Self.' *BU*, 4. 3. 23 says: 'But there is then no second, nothing else different from him that he could see.' *Atha. Śir. U*, 55: 'For there is one Rudra only, they do not allow a second.' *Gauḍapādakārikā* (3. 31) says: 'All here, moving and otherwise, is only a phenomenon of the mind; when

it ceases from imagining and remains at rest for want of things to cognize, it attains That.' 'Whatever duality is seen in the universe can be removed by the mind. Duality is due to the phenomenon of the mind and non-duality is the Reality.' (4. 61): 'As during dreams, one's mind appears as two through *māyā*, so also during waking consciousness, mind appears as two.' 'Even by argument [the duality] of the universe can be accounted for as the phenomenon of the mind; for all things are only objects of perception as objects seen in dreams.' *BU*, 1. 4. 2 says: 'Fear arises only from duality.' 'When the Self is known, we do not perceive any cause or effect in connection with the Ātman.' *ŚU*, 6. 11 says: 'There is God hidden in all beings.' *BU*, 4. 3. 15 says: 'For that Puruṣa is not attached to anything.' Again the Purāṇa-s say: 'This universe is looked upon as an expansion of Viṣṇu, who is all beings; the knowing ones should view this as the Self, without any sense of difference. O Asura-s, observe equality in all beings. The worship of Acyuta is equality' (*VP* 1. 17. 84, 90). 'O friend, how could we attribute to Govinda friendship or enmity, who is all beings, the Lord of the universe, who is the universe itself, the Paramātman?' (ibid., 1. 19. 37). *CU*, 6. 8: 'That thou art.' *BU*, 1. 4. 10: 'I am Brahman'; 'All this is Self' (ibid., 2. 4. 6); MāU, 2: 'This Self is Brahman'; *CU*, 7. 1: 'The knower of the Self overcomes pain'; *ĪU*, 7: 'What delusion, what sorrow is there when one has perceived the unity?' To this

effect are the sayings of Śruti, Smṛti, Itihāsa, Purāṇa and Laukika (worldly wisdom).

It should be admitted that the Veda imparts knowledge even in regard to a thing that already exists. It has been said by the learned: 'If in establishing their own theory it is tacitly admitted [by the Mīmāṃsaka-s] that words can impart knowledge concerning things other than action, and that [from those words] another can also understand the same, cannot the *śruti* bear witness to the supreme Self?' Words which denote things denote them as related to some other thing, not as related to an *act*. In the latter case, the *arthavāda-s* [glorificatory passages, etc., that occur in connection with injunctions of acts] would have no meaning at all, since the only meaning they can convey is in the form of praise, etc. Certainly, no meaning, then, could be conveyed by the passages. *TS*, 2. 1. 1: 'Let the man who desires prosperity sacrifice a white animal to Vāyu. Vāyu, indeed, is the swiftest god.' It is the desire attached to a thing that impels one to action, not the mere word of command. According to the *śruti* (*BU*, 4. 4. 5), 'Here they say that a person is made up of desires. As is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, he will reap the fruit thereof.' The *Smṛti* (*Manu.*, 2. 4) also says: 'Not even a single act here below appears to have been done by a man without a desire; for whatever [man] does, it is [the result of] desire.' *BG*, 3. 37 says: 'It is desire, it is wrath.'

The authoritative character of *arthavāda* or explanatory passages pertaining to *mantra-s* should be accepted, even though they convey a different idea [as they go to support the *mantra* passages of the Veda-s]. By declaring them [*arthavāda* passages] unauthoritative, king Nahuṣa became a serpent. How it was is explained in the *Mahābhārata* (Udyoga Par. ch. 17): 'The Ṛṣi-s, when they were ordered to be his palanquin-bearers by the evil-minded one (Nahuṣa), they, the divine Ṛṣi-s and also the pure Brahmarṣi-s, questioned Nahuṣa, whose mind was bent upon evil, concerning a doubtful point thus: 'O Vāsava (officiating Indra)! Are the Brāhmaṇa portions (of the Veda-s) that refer to the purification of the sacrificial cows authoritative or not?' Nahuṣa, confused in mind, replied that they undoubtedly are not [authoritative]. Then the Ṛṣi-s said: 'You are inclined to evil and abandon the *dharma*; they [the Brāhmaṇa portions] having been promulgated by the ancient Maharṣi-s are authoritative to us. Agastya said: "Thereupon the king (Nahuṣa), falling out with the Ṛṣi-s and being propelled by vice, placed his foot on my head. Then, O Lord of Śacī, he became deprived of sense and devoid of glory." Thereupon I addressed him (Nahuṣa), who was then trembling with fear, thus: "You have reviled the sacred path chalked out by the ancients and followed by the Ṛṣi-s; you have placed your foot on my head; and you have also, O fool, made palanquin-bearers of the Ṛṣi-s, who are like unto Brahmā and who are unassailable; therefore, fall down from

heaven, bereft of all glory, degraded by your own sin and deprived of virtues, O king of earth; remain ten thousand years on the earth assuming the form of a serpent. Then, by virtue of meeting king Yudhiṣṭhira of your own race, you shall, leaving the form of the serpent, again reach heaven."' Therefore the knowledge of Self should be accepted with faith. The Lord (*BG*, 9. 3) says: 'Men without faith, not receiving this *dharma*, O Arjuna, reach me not; they return to the paths of this mortal world.' In the *Aitareyaka* (*Ai. Ā* 2. 1. 1) also we find: 'This is the path, this is action, this is Brahman, this is Truth. Let no man swerve from it, let no man transgress it. For the ancients did not transgress it, and those who transgressed it became lost.' This has been declared by a Ṛṣi (*RV*, 8. 101. 14): 'Three classes of people transgressed, others settled down round about the venerable Agni, the great sun stood in the midst of the worlds, the blowing Vāyu entered the Harit-s (the dawns or the ends of the earth).' 'When he says, "three classes of people transgressed", the three classses of people who transgressed are what we see here [on earth, born again] as birds, trees, herbs and serpents (*TĀ*, 2. 1).' (The third) *mantra* of the *ĪU* censures the ignorant thus: 'There are the worlds of Asura-s covered with blind darkness. Those who have destroyed their self go after death to those worlds.' The *TU*, 2. 6 says: 'He who knows Brahman as non-existing becomes himself non-existing.' In the *Śakuntalopākhyāna* (*MB*, 1. 68. 26) also we find: 'What sin is not committed by

the thief who deprives himself of his Self, by thinking that the Self that is one is diversified?' Now we have said enough.

For reciting the thousand names a suitable mental bath is prescribed. The *Mahābhārata* (12. 218. 25) says: 'That is mental bath (*mānasatīrtha*), by bathing wherein the *deva-s* and the Veda-s attain purity, perfection and oneness; and having bathed therein one attains immortality. He who bathes in the mental river, in the depth of knowledge and in the waters of meditation which remove the dirt of desire and hatred, attains the supreme state.' 'In the sacred lake of Mānasa with its depths of knowledge and waters of meditation—the lake which washes off the impurities of attachment and aversion—whosoever bathes proceeds to the goal supreme.' 'The river Sarasvatī in the form of *rajas*, the Yamunā in the form of *tamas*, and the Gaṅgā in the form of *sattva* flow not unto Brahman beyond all attributes.' 'The Ātman is the river filled with the water of self-control; truth is its depth; right conduct is the bank; compassion is the wave; bathe in it, O son of Pāṇḍu, the inner Self is never purified by [ordinary water].' *Viṣṇusmṛti* says: 'Mental bath is meditation upon Viṣṇu.' Manu says (2. 87): 'But, undoubtedly, a Brāhmaṇa reaches the highest goal by reciting prayers only; whether he performs other rites or neglects them, he who befriends all creatures is declared to be a true Brāhmaṇa.' *Japa* is the best of all *dharma-s*; and non-injury to beings precedes the *japa* sacrifice. *BG* 10. 25 says: 'Of sacrifices, I am the *japa* sacrifice.'

'Pure or otherwise, in whatever condition he may be, he who remembers the lotus-eyed one (Viṣṇu) is purified internally and externally' (*Vi. Dh.*, 109. 66).

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

'[1]किमेकं दैवतम्' इति प्रस्तुतम् । 'यतः सर्वाणि' इति तस्योपलक्षणमुच्यते । यतो यस्मात् सर्वाणि भूतानि भवन्ति उद्भवन्ति । आदियुगागमे । यस्मिंश्च प्रलयं विनाशं यान्ति, पुनः भूयः, एवेत्यवधारणार्थः । नान्यस्मिन्नित्यर्थः । युगक्षये महाप्रलये, चकारात् मध्येऽपि यस्मिन् तिष्ठन्ति । 'यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति' (तै. उ. ३. १) इति श्रुतेः ॥ ११ ॥

The attributes of the one Deity mentioned before will now be described.

11. That from which all beings emanate in the beginning of the *yuga*, and into which they are indeed dissolved again when the *yuga* comes to an end.

'Indeed' denotes emphasis. When the world age *yuga* comes to an end, that is, when *mahāpralaya* sets in. The intermediate stage of existence is also meant here. The *śruti* (*TU*, 3. 1) says: 'That from which these beings are born, by which they remain alive, and into which, on departing, they enter.'

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ १२ ॥

[1] यदेकं दैवतम्.

तस्य एवंलक्षणलक्षितस्य एकस्य दैवतस्य लोकप्रधानस्य लोकनहेतुभिर्विद्यास्थानैः प्रतिपाद्यमानस्य जगन्नाथस्य जगतां नाथः स्वामी मायाशबलः परमात्मा निर्लेपश्च तस्य, भूपते! महीपाल! विष्णोः–व्यापनशीलस्य, नामसहस्रं नाम्नां सहस्रं, पापं भयं चापहन्तीति पापभयापहं, त्वं मे मम, मत्तः शृणु– एकाग्रमना भूत्वा अवधारय ॥

'[1]एकस्यैव समस्तस्य ब्रह्मणो द्विजसत्तम ।
नाम्नां [2]सहस्रं लोकानामुपकारकरं शृणु ॥
निमित्तशक्तयो नाम्नां भेदिन्यस्तदुदीरणात् ।
विभिन्नान्येव साध्यन्ते फलानि द्विजसत्तम! ॥
यच्छक्ति नाम यत्तस्य तत्तस्मिन्नेव वस्तुनि ।
साधकं पुरुषव्याघ्र! सौम्यक्रूरेषु वस्तुषु ॥
इति विष्णुधर्मे (४१. १०-१२) ॥ १२ ॥

12. O king, hear from me the thousand names of Viṣṇu, the Lord of the universe, the highest in the worlds; these remove all sins and fear.

Of Viṣṇu: of the one Deity who has been described by the aforesaid characteristics. *The Highest*: He is described by the various lores (*vidyā-s*) which lead one to perceive [Him]. *Viṣṇu*: the all-pervading. *Hear* with concentrated attention and assimilate. *Viṣṇudharma* (41. 10-12) says: 'Hear, O first among the twice-born, the various names of the one only and all-pervading Brahman that serve to help all men. Their effects

[1] कालस्येव. [2] बहुत्वं.

vary according to the objects in view of the reciter. By repeating the names, the corresponding results accrue. Whatever power belongs to a name is effective, whether for good or for evil, in that sphere alone.' Though (verse 13) there is no room in the unconditioned for any of those potential energies that give rise to expressions denoting relation, qualities, actions, class and conventional terms, yet in regard to the conditioned (*saguṇa*) Brahman which is subject to modifications these expressions are possible, as it is the Self of all. Hence all speech has for its content the supreme Puruṣa.

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये* ॥ १३ ॥

* इतः परं दाक्षिणात्यपुस्तकेषु अधोनिर्दिश्यमानोऽधिकः पाठो दृश्यते—

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः ।
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥
अमृतांशूद्भवो बीजं शक्तिर्देवकिनन्दनः ।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥
विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम् ॥

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रमहामन्त्रस्य श्रीवेदव्यासो भगवान् ऋषिः । अनुष्टुप् छन्दः । श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता ।

अमृतांशूद्भवो भानुरिति बीजम् । देवकीनन्दनः स्रष्टेति शक्तिः । उद्भवः क्षोभणो देव इति परमो मन्त्रः । शङ्खभृन्नन्दकी चक्रीति कीलकम् । शार्ङ्गधन्वा गदाधर इत्यस्त्रम् । रथाङ्गपाणिरक्षोभ्य इति नेत्रम् । त्रिसामा सामगः सामेति कवचम् । आनन्दं परब्रह्मेति योनिः । ऋतुः सुदर्शनः काल इति दिग्बन्धः । श्रीविश्वरूप इति ध्यानम् ॥ श्रीमहाविष्णुप्रीत्यर्थे जपे विनियोगः । ध्यानम्—

यद्यपि परस्य ब्रह्मणः षष्ठीगुणक्रियाजातिरूढीनां शब्द-प्रवृत्तिहेतुभूतानां निमित्तशक्तीनां चासंभवः, तथापि सगुणे ब्रह्मणि सविकारे च सर्वात्मकत्वात् तेषां शब्दप्रवृत्तिहेतूनां संभवात् सर्वे शब्दाः परस्मिन् पुंसि प्रवर्तन्ते । तत्र यानि नामानि गौणानि गुणसंबन्धीनि गुणयोगात् प्रवृत्तानि, तेषु च यानि विख्यातानि प्रसिद्धानि, ऋषिभिः मन्त्रैः तद्दर्शिभिश्च, परिगीतानि परितः समन्ततः परमेश्वराख्यानेषु तत्र तत्र गीतानि । महांश्चासावात्मा चेति महात्मा ।

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षै-
रानन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥
भूःपादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य [1]वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यै-
श्चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाकारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिहृद्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥
मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥
सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षःस्थलकौस्तुभश्रियं नमामि विष्णुं शिरसा चतुर्भुजम् ॥
छायायां पारिजातस्य हेमसिंहासनोपरि ।
आसीनमम्बुदश्याममायताक्षमलंकृतम् ॥
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम् ।
रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

[1] वासोऽयम्.

‘ यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।
यच्चास्य संततो भावस्तस्मादात्मेति कीर्त्यते ।। ’

इति वचनात् । अयमेव महानात्मेति महात्मा तस्य अचिन्त्यप्रभावस्य, तानि वक्ष्यामि भूतये पुरुषार्थचतुष्टयसिद्धये पुरुषार्थचतुष्टयार्थिनामिति ।।

अत्र नामसहस्रे आदित्यादिशब्दानामर्थान्तरे प्रसिद्धानामादित्याद्यर्थानां तद्विभूतित्वेन तदभेदात् तस्यैव स्तुतिरिति प्रसिद्धार्थग्रहणेऽपि तत्स्तुतित्वम ।।

‘ भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् ।
आत्मा च परमात्मा च त्वमेकः पञ्चधा स्थितः ।। ’

‘ ज्योतींषि विष्णुर्भुवनानि विष्णु-
र्वनानि विष्णुर्गिरयो दिशश्च ।
नद्यः समुद्राश्च स एव सर्वं
यदस्ति यन्नास्ति च विप्रवर्य ’ ।।

इति विष्णुपुराणे (२. १२. ३७) । ‘श्रीपतिः, माधवः’ इत्यादीनां वृत्त्येकत्वेऽपि शब्दभेदान्न पौनरुक्त्यम् । अर्थैक्येऽपि पौनरुक्त्यं न दोषाय; नाम्नां सहस्रस्य ‘किमेकं दैवतम्’ इति पृष्टैकदेवताविषयत्वात् । यत्र पुंलिङ्गशब्दप्रयोगः तत्र विष्णुर्विशेष्यः । यत्र स्त्रीलिङ्गशब्दः तत्र देवता विशेष्यते । यत्र नपुंसकलिङ्गशब्दः तत्र ब्रह्मेति विशेष्यते ।। १३ ।।

इति पूर्वपीठिका समाप्ता

Of such:

13. I shall for the good [of all] recite those names of the great Self that are expressive of His attributes and that are celebrated and well sung by the Ṛṣi-s.

Ṛṣi-s: *Mantra-s* and their seers. Well sung: in the episodes about the supreme Lord. *Self*: 'Since he realizes, receives and enjoys the objects here, and since he is eternally existing, He is named Ātman.' He (Viṣṇu) only is the great Ātman who possesses unimaginable powers. *For the good*: of those who desire the four goals of human life in order to enable them to attain the same.

Amongst these thousand names, the words *sun*, etc. having individual connotations as 'the [visible] sun,' etc. really mean Himself and are His praises, since they are only His manifestations and are not distinct from Him. 'You are the elemental self (*bhūtātman*), the sensory self (*indriyātman*), the primordial Self (*pradhānātman*), the Self and the supreme Self. Thus you, the only one, are in five forms.' *VP*, 2. 12. 37 says: 'The stars are Viṣṇu, the worlds are Viṣṇu, the forests are Viṣṇu, the mountains and regions are Viṣṇu, also the rivers and oceans; he is all that is, all that is not, O best of Brāhmaṇa-s.' *BG* brings out the same idea in the verses from 10. 21: 'Of Āditya-s I am Viṣṇu' to the end 10, 42. 'Having pervaded this whole universe with a portion of Myself, I exist.' The *śruti* (*MU*, 2. 1. 10) says: 'The Puruṣa is all this, sacrifice, penance, Brahman, the highest, the immortal.'

Such words as *Viṣṇu* and the like, though repeated [in this hymn] are not tautologous, since the meaning differs with the function. The words *śrīpati*, *mādhava*, etc., though one and the same in meaning, differ in expression. Although one and the same in meaning, yet the repetition is no defect, since the questioner wanted to know the one Deity whose names are a thousand and because these denote one Devatā.

The thousand names consist of words in the masculine, feminine and neuter genders. Those in the masculine gender qualify Viṣṇu, those in the feminine qualify Devatā and those in the neuter qualify Brahman.

सहस्रनामारम्भः

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद् भूतभृद् भावो भूतात्मा भूतभावनः ।। १४ ।।

नामभाष्यारम्भः

'यतः सर्वाणि भूतानि' (श्लो. ११) इत्यारभ्य जगदुत्पत्तिस्थितिकारणस्य ब्रह्मण एकदेवतात्वेनाभिहितत्वादादावुभयविधं ब्रह्म विश्वशब्देनोच्यते । विश्वस्य जगतः कारणत्वेन हि **विश्वम्** इत्युच्यते ब्रह्म । आदौ तु विश्वमिति कार्यभूतविश्वशब्देन कारणग्रहणं कार्यभूतविरिञ्च्यादि नामभिरप्युपपन्ना स्तुतिर्विष्णोरिति दर्शयितुम् । यद्वा परस्मात् पुरुषान्न भिन्नमिदं विश्वं परमार्थतः, तेन विश्वमित्यभिधीयते ब्रह्म; 'ब्रह्मैवेदं विश्वम्' (मु. उ. २. २. ११), 'पुरुष एवेदं विश्वम्' (मु. उ. २. १. १०), 'विश्वमेवेदम्' (महाना. उ. ११. २) इत्यादिश्रुतिभ्यः

तद्भिन्नं न किंचित् परमार्थतः [1]सदस्ति । अथवा विशतीति विश्वं ब्रह्म । 'तत्सृष्ट्वा तदेवानुप्राविशत्' (तै. उ. २. ६) इति श्रुतेः । किंच संहृतौ विशन्ति विश्वानि भूतानि अस्मिन्निति विश्वं ब्रह्म । 'यत्प्रयन्त्यभिसंविशन्ति' (तै. उ. ३. १) इति श्रुतेः । तथा हि–सकलं जगत् कार्यभूतम् एष विशति, अत्राखिलं विश्वं विशतीत्युभयथापि विश्वं ब्रह्म इति श्रुतेः । 'अन्यत्र धर्मादन्यत्राधर्मात्' (क. उ. २. १४) इत्यारभ्य

'सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि ॥
ओमित्येतत् ॥

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥'
(क. उ. २. १५–१६)

इति काठके । 'एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः ।' (प्रश्न. उ. ५. २) इत्युपक्रम्य 'यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत (५. ५) इति प्रश्नोपनिषदि । 'ओमिति ब्रह्म ओमितीदं सर्वम्' (तै. आ. ७. ७) इति यजुर्वेदारण्यके । 'तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक् संतृण्णा । ओंकार एवेदं सर्वम्' (छा. उ. २. २३) इति छान्दोग्ये । 'ओमित्येतदक्षरम्' (मा. उ. १) इत्युपक्रम्य

[1] सदस्ती (त्य) र्थः.

'प्रणवो ह्यपरं ब्रह्म प्रणवश्च [1]परः स्मृतः ।
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥
सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥
प्रणवं हीश्वरं विद्यात् सर्वस्य हृदये स्थितम् ।
सर्वव्यापिनमोंकारं ज्ञात्वा धीरो न शोचति ॥
अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओंकारो विदितो येन स मुनिर्नेतरो जनः ॥'

(मा. का. १. २६–९) इति । 'ओं तद् ब्रह्म । ओं तद्वायुः । ओं तदात्मा । ओं तत्सत्यम्' (तै. आ. १०. २९) इत्यादिभ्यः श्रुतिभ्यः ॥

'ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥'
(भ. गी. ८. १३)

'यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥' (भ. गी. ८. ११)

'रसोऽहमप्सु कौन्तेय! प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥' (भ. गी. ७. ८)
'गिरामस्म्येकमक्षरम् ॥' (भ. गी. १०. २५)

[1] परं तपः.

'आद्यं त्र्यक्षरं ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता ।
एकाक्षरं परं ब्रह्म प्राणायामः परं तपः ॥'

'ओंकारः स्वर्गद्वारम् । तस्माद् ब्रह्माध्येष्यमाण एतदादि प्रतिपद्येत । विकथां चान्यां कृत्वैवं लौकिक्या वाचा व्यावर्तते ब्रह्म' (आप. ध. सू. १. ४. १३. ६–७) ।

'प्रणवाद्यास्तथा वेदाः प्रणवे पर्यवस्थिताः ।
वाङ्मयं प्रणवः सर्वं तस्मात् प्रणवमभ्यसेत् ॥'

इत्यादिस्मृतिभ्यश्च । विश्वशब्देनोंकारोऽभिधीयते । वाच्यवाचकयोरत्यन्तभेदाभावाद् विश्वमित्योंकार एव ब्रह्मेत्यर्थः । 'सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत' (छा. उ. ३. १४) इति । एतदुक्तं भवति—यस्मात् सर्वमिदं विकारजातं ब्रह्म तज्जत्वात् तल्लत्वात् तदनत्वाच्च । न च सर्वस्यैकात्मत्वे रागादयः संभवन्ति । तस्माच्छान्त उपासीत इति ॥

'श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥'

'आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन! ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥'

(भ. गी. ६. ३२)

'निर्गुणः परमात्मा ते देहं व्याप्य व्यवस्थितः ।
तमहं ज्ञानविज्ञेयं नावमन्ये न लङ्घये ॥
यद्यागमैर्न विन्देयं तमहं भूतभावनम् ।
क्रमेयं त्वां गिरिं चेमं हनूमानिव सागरम् ॥'

(म. भा. ३. १४७. ८-९)

'बद्धवैराणि भूतनि द्वेषं कुर्वन्ति चेत् ततः ।
सुशोच्यान्यतिमोहेन व्याप्तानीति मनीषिणाम् ।।
एते [1]भिन्नदृशा दैत्या विकल्पाः कथिता मया ।
कृत्वाभ्युपगमं तत्र संक्षेपः श्रूयतां मम ।।
विस्तारः सर्वभूतस्य विष्णोः सर्वमिदं जगत् ।
द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः ।।
समुत्सृज्यासुरं भावं तस्माद्यूयं तथा वयम् ।
तथा यत्नं करिष्यामो यथा प्राप्स्याम निर्वृतिम् ।।'

(वि. पु. १. १७. ८२–५)

'सर्वत्र दैत्याः समतामुपेत
समत्वमाराधनमच्युतस्य ।' (वि. पु. १. १७. ९०)

'न मन्त्रादिकृतस्तात! न च नैसर्गिको मम ।
स्वभाव एष सामान्यो यस्य यस्याच्युतो हृदि ।।
अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।
तस्य पापागमस्तात हेत्वभावान्न विद्यते ।।
कर्मणा मनसा वाचा परपीडां करोति यः ।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ।।
सोऽहं न पापमिच्छामि न करोमि वदामि वा ।
चिन्तयन् सर्वभूतस्थमात्मन्यपि च केशवम् ।।
शारीरं मानसं वाग्जं दैवं भूतभवं तथा ।
सर्वत्र समचित्तस्य तस्य मे जायते कुतः ।।

[1] भिन्नदृशां.

एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम् ।। '

(वि. पु. १. १९. ४–९)

' साम चोपप्रदानं च भेददण्डौ तथापरौ ।
उपायाः कथिता ह्येते मित्रादीनां च साधने ।।
तानेवाहं न पश्यामि मित्रादींस्तात मा क्रुधः ।
साध्याभावे महाबाहो साधनैः किं प्रयोजनम् ।।
सर्वभूतात्मके तात जगन्नाथे जगन्मये ।
परमात्मनि गोविन्दे मित्रामित्रकथा कुतः ।। '

(वि. पु. १. १९. ३५-७)

' जडानामविवेकानामसुराणामपि प्रभो ।
भाग्यभोज्यानि राज्यानि सन्त्यनीतिमतामपि ।।
तस्माद् यतेत पुण्येषु य इच्छेन्महतीं श्रियम् ।
यतितव्यं समत्वेन निर्वाणमपि चेच्छता ।।
देवा मनुष्याः पशवः पक्षिवृक्षसरीसृपाः ।
रूपमेतदनन्तस्य विष्णोर्भिन्नमिव स्थितम् ।।
द्रष्टव्यमात्मवद् विष्णुर्यतोऽयं विश्वरूपधृक् ।।
एवं ज्ञाते स भगवाननादिः परमेश्वरः ।
प्रसीदत्यच्युतो यस्मिन् प्रसन्ने क्लेशसंक्षयः ।।

(वि. पु. १. १९. ४५–९)

' बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।। '

(भ. गी. ७. १९)

इत्यादिवचनैश्च हिंसादिरहितेन स्तुतिनमस्कारादि कर्तव्यमिति दर्शयितुं विश्वशब्देन ब्रह्माभिधीयत इति वा ॥

'मत्कर्मकृद् मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥' इति

(भ. गी. ११. ५५)

'न चलति निजवर्णधर्मतो यः
समतिरात्मसुहृद्विपक्षपक्षे ।
न हरति न च हन्ति किंचिदुच्चैः
स्थितमनसं तमवेहि विष्णुभक्तम् ॥'

(वि. पु. ३. ७. २०)

'विमलमतिरमत्सरः प्रशान्तः
[1]शुभचरितोऽखिलसत्त्वमित्रभूतः ।
प्रियहितवचनोऽस्तमानमायो
वसति सदा हृदि तस्य वासुदेवः ॥
वसति हृदि सनातने च तस्मिन्
भवति पुमान् जगतोऽस्य सौम्यरूपः ।
क्षितिरसमतिरम्यमात्मनोऽन्तः
कथयति चारुतयैव सालपोतः ॥'

(वि. पु. ३. ७. २४–५)

'सकलमिदमहं च वासुदेवः
परमपुमान् परमेश्वरः स एकः ।

[1] शुचिचरिते.

इति मतिरचला भवत्यनन्ते
हृदयगते व्रज तान् विहाय दूरात् ॥'

(वि. पु. ३. ७. ३२)

'यमनियमविधूतकल्मषाणा-
मनुदिनमच्युतसक्तमानसानाम् ।
अपगतमदमानमत्सराणां
व्रज भट! दूरतरेण मानवानाम् ॥'

(वि. पु. ३. ७. २६)

इत्यादिवचनैर्वैष्णवलक्षणस्यैवंप्रकारत्वाच्च हिंसादिरहितेन विष्णोः स्तुतिनमस्कारादि कर्तव्यमिति । 'श्रद्धया देयम् । अश्रद्धयादेयम्' (तै. उ. १. ११. ३); 'श्रद्धयाग्निः समिध्यते' (तै. ब्रा. २. ८. ८) इति श्रुतेः ॥

'अश्रोत्रियं श्राद्धमधीतमव्रत-
मदक्षिणं यज्ञमनृत्विजा हुतम् ।
अश्रद्धया दत्तमसंस्कृतं हवि-
र्भागाः षडेते तव दैत्यसत्तम! ॥

पुण्यं मद्द्वेषिणां यच्च मद्भक्तद्वेषिणां तथा ।
क्रयविक्रयसक्तानां पुण्यं यच्चाग्निहोत्रिणाम् ॥

अश्रद्धया च यद् दानं ददतां यजतां तथा ।
तत् सर्वं तव दैत्येन्द्र! मत्प्रसादाद् भविष्यति ॥'

'विद्याविनयसंपन्ना ब्राह्मणा वेदपारगाः ।
मयि भक्तिं न कुर्वन्ति ये ते चण्डालतां गताः ॥

ब्राह्मणो वैष्णवो ज्ञेयो न ह्यस्मादन्यदेवता ।
मातृवत् परिरक्षन्तं जगत्स्रष्टारमीश्वरम् ।
यो हि नार्चयते मूढस्तमाहुर्ब्रह्मघातकम् ।।
वृथा जप्तं वृथा दत्तं वृथा चेष्टं वृथा हुतम् ।
वृथा तप्यं च तप्तं च यो न भक्तो मयि द्विजः ।।
यत्कृतं च हुतं चापि यदिष्टं दत्तमेव वा ।।
अवैष्णवकृतं सर्वं राक्षसा एव भुञ्जते ।।'
इति महाभारते (१४. App. ४. ३३ ५४. Pr.)

'अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ।।'
(भ. गी. १७. २८)

इत्यादिस्मृतिभ्यश्च श्रद्धयैव[1] स्तुतिनमस्कारादि कर्तव्यम्, नाश्रद्धया ।।

'ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।'
(भ. गी. १७. २३)

इति भगवद्वचनात् स्तुतिनमस्कारादिकं कर्म असात्त्विकं विगुणमपि [2]श्रद्धापूर्वकं ब्रह्मणोऽभिधानत्रयप्रयोगेण सगुणं सात्त्विकं संपादितं भवति । आत्मानं विष्णुं ध्यात्वा स्तुतिनमस्कारदि कर्तव्यम् ।

'नाविष्णुः कीर्तयेद् विष्णुं नाविष्णुर्विष्णुमर्चयेत् ।
नाविष्णुः संस्मरेद् विष्णुं नाविष्णुर्विष्णुमाप्नुयात् ।।'

[1] भक्त्या श्रद्धया च स्तुतिं. [2] भक्तिश्रद्धा.

इति महाभारते कर्मकाण्डे ।

‘सर्वाण्येतानि नामानि परस्य ब्रह्मणोऽनघ! ।
एवमेतानि नामानि देवदेवस्य कीर्तयेत् ॥
यं यं काममभिध्यायेत् तं तमाप्नोत्यसंशयम् ।
सर्वान् कामानवाप्नोति समाराध्य जगद्गुरुम् ॥
तन्मयत्वेन गोविन्दमित्येतद् दाल्भ्य! नान्यथा ।
तन्मयो वाञ्छितान् कामान् पदमाप्नोति मानवः ॥’

इति विष्णुधर्मे । (४१. ४२-४४)

‘सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥’

इति भगवद्गीतासु । (६. ३१)

‘अहं हरिः सर्वमिदं जनार्दनो
नान्यत् ततः कारणकार्यजातम् ।
ईदृङ्मनो यस्य न तस्य भूयो
भवोद्भवा द्वन्द्वगदा भवन्ति ॥’

इति विष्णुपुराणे (१. २२. ८६)

‘गुरोर्यत्र परीवादो निन्दा वापि प्रवर्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥’

इति मनुवचनम् । (२. २००)

‘तस्माद् ब्रह्मैवाचार्यरूपेणावतिष्ठते’ इति व्यासस्मृतेः ।

‘वरं हुतवहज्वालापुञ्जस्यान्तर्व्यवस्थितिः ।
न शौरिचिन्ताविमुखजनसंवासवैशसम् ॥’

इति कात्यायनवचनात्, यत्र देशे वासुदेवनिन्दा तत्र वासो न कर्तव्यः । एतदुक्तं भवति–

'यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।।'

इति श्वेताश्वतरोपनिषन्मन्त्रवर्णात् (६. २३) हरौ गुरौ च परा भक्तिः कार्येति ।

'अवशेनापि यन्नाम्नि कीर्तिते सर्वपातकैः ।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्मृगैरिव ।।'

(वि. पु. ६. ८. १९)

'ज्ञानतोऽज्ञानतो वापि वासुदेवस्य कीर्तनात् ।
तत् सर्वं विलयं याति तोयस्थं लवणं यथा ।।'

'कलिकल्मषमत्युग्रं नरकार्तिप्रदं नृणाम् ।
प्रयाति विलयं सद्यः सकृद् यत्रानुसंस्मृते ।।'

(वि. पु. ६. ८. २१)

'सकृत् स्मृतोऽपि गोविन्दो नृणां जन्मशतैः कृतम् ।
पापराशिं दहत्याशु तूलरशिमिवानलः ।।
(सेयं वदनवल्मीकवासिनी रसनोरगी ।
या न गोविन्द! गोविन्द! गोविन्देति प्रभाषते ।।
पापवल्ली मुखे तस्य जिह्वारूपेण तिष्ठति ।
या न वक्ति दिवा रात्रौ गुणान् गोविन्दसंभवान् ।।)'

'सकृदुच्चरितं येन हरिरित्यक्षरद्वयम् ।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ।।

एकोऽपि कृष्णे सुकृतः प्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भवाय ॥'

'गोविन्देति हरेर्नाम गेयं गायस्व नित्यशः । ध्यायन् कृते यजन्' इत्यादि । 'नारायणेति शब्दोऽस्ति' इत्यादि ॥

'नरके पच्यमानस्तु यमेन परिभाषितः ।
किं त्वया नार्चितो देवः केशवः शोकनाशनः ॥' इति ।

'कमलनयन वासुदेव विष्णो' इत्यादि ॥

'गोकोटिदानं ग्रहणे जनस्य
प्रयागगङ्गायुतकल्पवासः ।
यज्ञायुतं मेरुसुवर्णदानं
गोविन्दकीर्त्या न समं शतांशे ॥

हत्यायुतं पानसहस्रमुग्रं
गुर्वङ्गनाकोटिनिषेवणं च ।
स्तेयान्यसंख्यानि हरेः प्रियेण
गोविन्दनाम्ना निहतानि सद्यः ॥'

इत्यादिवचनैः श्रद्धाभक्त्योरभावेऽपि नामसंकीर्तनं समस्तं दुरितं नाशयतीत्युक्तम् । किमुत श्रद्धापूर्वकं सहस्रनामसंकीर्तनं नाशयतीति । 'मनसा वा अग्रे संकल्पयत्यथ वाचा व्यवहरति', 'यद्धि मनसा ध्यायति तद्वाचा वदति' (तै. सं. ६. १. ७) इति श्रुतिभ्यां स्मरणं ध्यानं च नामसंकीर्तनान्तर्भूतम् । अत एव सहस्रनामस्मरणादिना सकलपुरुषर्थसिद्धिर्भवतीति मन्तव्यम् ॥

'यस्मिन् न्यस्तमतिर्न याति नरकं स्वर्गोऽपि यच्चिन्तने
विघ्नो यत्र निवेशिते च मनसि ब्राह्मोऽपि लोकोऽल्पकः ।
मुक्तिं चेतसि यः स्थितोऽमलधियां पुंसां ददात्यव्ययः
किं चित्रं यदघं प्रयाति विलयं तत्राच्युते कीर्तिते ॥'

इति विष्णुपुराणे (६. ८. ५५) श्रीपराशरेणोपसंहृतम् ।

'आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥'

इति महाभारते भगवता श्रीवेदव्यासेनोपसंहृतम् ।
(१३. App. १३. २०-१ Pr.)

'हरिरेकः सदा ध्येयो भवद्भिः सत्त्वसंस्थितैः' ।
'ओमित्येवं सदा विप्राः पठत ध्यात केशवम्' ॥

इति हरिवंशे (३. ८९. ८-९) कैलासयात्रायां हरिरेको ध्यातव्य इत्युक्तं श्रीमहेश्वरेणापि । एतत्सर्वमभिप्रेत्य 'एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः' (श्लो. ८) इत्याधिक्यमुक्तम् ॥

THE THOUSAND NAMES[1]

1. The Universe, *Viśvam.*

Beginning from the stanza, 'From whom all beings, etc.' (verse 11) up to the last verse, Brahman, the cause of origin and preservation of the universe has been spoken of as a single Deity. The twofold

[1] Before repeating the names, Aṅganyāsa, Karanyāsa, and Dhyāna śloka-s should be recited; as they do not belong to the text, I have not translated them into English. They are added in the text as foot-notes.

Brahman [conditioned and unconditioned] is termed in the beginning as the 'Universe' (Viśva). Brahman is spoken of as Viśva being the cause of the entire manifested universe. The word 'universe', being the effect of a cause, is used in the beginning to show that Viṣṇu may be praised by the names of Brahmā, etc. who are also effects.

Or, this universe is in reality not different from the supreme Puruṣa. Hence, Brahman is spoken of as 'Viśva'. The *śruti-s* say: (*MU*, 2. 2. 11, 10) 'This universe is indeed Brahman, this universe is indeed Puruṣa'; 'All this . . .' (*MNU*, 11. 2). There is in reality nothing different from Him.

Or, he who enters (*viś*=to enter) is called Viśva i.e. Brahman. The *śruti* (*TU*, 2. 6) says: 'Having created that, he entered into that.' Moreover, that into which all beings enter (Viśva) during the withdrawal of the world is Brahman. The *śruti* (*TU*, 3. 1) says: 'That into which they enter at their death.' So He permeates all the universe, which is His effect and all the universe enters into Him; hence, either way, Brahman is 'Viśva'.

Or, Viśva means the monosyllable *Om*. The *śruti* (*KU*, 2. 14-16) says: 'That which you see other than *dharma* and *adharma*. . . The Word of which all the Veda-s speak, which all penances proclaim and desiring which, men lead the life of continence (*brahmacarya*), that word, I tell you briefly, is this *Om*. This word is indeed Brahman, this word is indeed the highest; whosoever knows this word obtains

indeed whatever he desires.' *PU*, 5. 2-5 begins by saying: 'This syllable *Om* is verily, O Satyakāma, the higher and lower Brahman...' and concludes thus: 'If he meditates on the supreme Puruṣa by means of the same syllable *Om* of three *mātrā-s* (measure, etc.)'. *TU*, 1. 8: '*Om* is Brahman, *Om* is all this;' *CU*, 2. 23: 'As all leaves are attached to a stalk, so is all speech [all words] attached to *Om*. *Om* is all this.' *GK*, 1. 26-29: *Om* is the lower as well as the higher Brahman; it is transcendent, unequalled, having nothing without itself, unrelated to any effect and is changeless. The *Om* is the beginning, middle and end of all; having known it in this manner, one enjoys [the peace of eternal unity]. *Om* is *Īśvara* present in the heart of all; the wise man, knowing *Oṃkāra* to be all-pervading, never finds cause for misery. He who has known the *Oṃkāra* which is the *amātra* [without measure], the *ananta mātra* (endless measure), the substratum in which all illusion dissolves itself, and the all-bliss, is alone the sage and no other.' *TĀ*, 10. 29: '*Om* is that Brahman, *Om* is that Vāyu, *Om* is that Self, *Om* is that Truth.' *BG* (8. 13, 7. 8 and 10. 25) says: '*Om*: the one indestructible Brahman, reciting which and exclusively remembering Me, etc.; I am the sapidity in the waters, O son of Kuntī; I am the radiance in the moon and sun; Praṇava (*Om*) in all the Veda-s; of speech I am the one syllable.' 'That which is first and three-syllabled Brahman and that in which the three Veda-s are established, is the monosyllable (*Om*), the supreme Brahman; and restraint of

breath (*prāṇāyāma*) is the supreme purifier.' (*ĀDS*, 1. 4. 13. 6-7): '*Om* is the door of heaven; therefore he who is about to study the Veda-s shall begin [his lesson] by pronouncing it. If he has spoken anything else, [than what refers to the lesson], he shall resume his reading by repeating the word *Om*. Thus is the Veda separated from profane speech.' The *smṛti* says: 'The Veda-s begin with Praṇava; they are established in Praṇava; all speech is Praṇava; hence one should repeat Praṇava always.'

From the above, Viśva also means Praṇava or *Om*. As there is not much difference between that which is expressed and the expression itself, Viśva is Praṇava and hence Brahman. The *śruti* (*CU*, 3. 14) says 'All this is Brahman. Let a man meditate on that [visible world] as beginning, ending, and breathing in it [Brahman].' The meaning is: Brahman is that from which all this differentiation proceeds. Brahman is so called because of its *tajjatva*, *tallatva*, and *tadanatva*, (or capacity for production, dissolution and preservation respectively) and when every thing is in One, desires, etc. are not likely to arise; hence it is to be worshipped in peace.

'Listen to the essence of righteousness and having heard it, lay it to your heart—never do anything to others which is injurious to yourself'. *BG*, 6. 32: 'He who through the likeness of the Self, O Arjuna! sees identity, whether in pleasure or pain, is regarded as a perfected Yogin.' 'The unconditioned supreme Self is in this body permeating it; Him who is

to be perceived by knowledge, I neither despise, nor transgress. If I do not perceive Him, the creator of beings, by the [help] of the scriptures, I will leap over this mountain (barrier) and reach Thee, as Hanumān did in the case of the ocean.' (*MB*, III. 147. 8-9): 'If beings be hostile to each other and indulge in hatred, they, as encompassed by profound delusion, are objects of pity to the wise. These are the reasons, O Asura-s. Hear briefly what influences them who have approached the truth. The whole world is but a manifestation of Viṣṇu, who is identical with all things and it is, therefore, to be regarded, by the wise, as not differing from, but as the same as, themselves. Let all of us, therefore, lay aside the angry passions of our race, and so strive that we obtain perfect happiness (*VP*, 1. 17. 82-5).' 'Also become, O Asura-s! equal in regard to all. The worship of Acyuta is equality (ibid., 1. 17. 90).' (ibid., 1. 19. 4-9): 'Whatever power I possess, O father! is neither the result of magic rites, nor is it inborn with me. It is no more than that which is possessed by all in whose hearts Acyuta abides. He who meditates no wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist. But he who inflicts pain on others in thought, word or deed, sows the seed of future birth; and the fruit that awaits him after birth is great pain. I wish no evil to any, nor will offend any by word or deed; for I behold Keśava in all beings as well as in my own Self. How could pain inflicted by mind, speech or body or that inflicted by elements, or gods,

affect me, who am equal-minded to all? Love for all creatures will then be assiduously cherished by all those who are wise in the knowledge that Hari is all things. . .' 'It is said that conciliation, inducements, punishment and sowing seeds of dissensions are the means of securing friends [or over-coming foes]. But O father! be not angry. I know neither friends nor foes; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in regard to Govinda, who is the supreme Self, who is the universe itself, as well as its Lord, and who is identical with all beings, . . . (ibid., 1. 19. 35-7). Kingdoms are bestowed by luck upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him, therefore, who aspires for the highest fortune be assiduous in the practice of virtue. Let him who hopes for final liberation learn to look upon all things as equal; and gods, men, animals, birds and reptiles are but forms of the same eternal Viṣṇu, though they appear different. By him who knows this, the whole universe, stationary or moving, is to be regarded as identical with Him, who has assumed this universal form. When this is known, the glorious God of all, who is without beginning or end, is pleased; and, when he is pleased, there is an end to affliction' (ibid., 45-9). *BG*, 7. 19: 'At the end of many births the man full of wisdom comes to Me thinking, "Vāsudeva is all"; he is a Mahātmā very hard to find.' The above quotations show that praises, prostrations, etc. to the Lord should

be accompanied with perfect harmlessness to others; hence the term *Viśva* has been applied to the all-pervading Brahman. *BG*, 11. 55: 'He who does actions for Me, who looks on Me as the supreme Good, who is devoted to Me, who is freed from attachment, who has no hatred towards any beings, he comes unto Me, O Pāṇḍava.' The *VP*, 3. 7. 20: 'You are to consider as the worshipper of Viṣṇu him who never deviates from the duties prescribed for his caste; who looks with equal eye upon friend and foe; who takes nothing [that is not his own], nor injures any being. Know that person of unblemished mind to be a worshipper of Viṣṇu.' 'He who lives pure in thought, free from malice, contented, leading a holy life, feeling friendliness for all creatures, speaking wisely and kindly, humble and sincere, has Vāsudeva ever present in his heart. As the young Sāla tree, by its beauty, declares the excellence of the juice which it has imbibed from the earth, so when the Eternal has taken His abode in the bosom of anyone, that man is noble amidst the beings of this world' (ibid., 24-5). Yama says to his servants: 'Do you move far off from those in whose hearts Viṣṇu is enshrined; and whose steadfast understanding conceives the supreme Person, Vāsudeva, the highest Lord, as one [with his votary] and with all this world. Depart, servants! quickly from those men whose sins have been dispersed by moral and religious merits, whose minds are daily dedicated to the imperceptible Deity and who are free from pride, uncharitableness and malice' (ibid., 32, 26).

From the above quotations and from the fact that the qualifications of a devotee of Viṣṇu are as stated therein, it is further plain that praises, prostrations, etc. to Viṣṇu must be accompanied by perfect harmlessness to others.

The *śruti* (*TU*, 1. 11. 3) says: 'Whatever is given should be given with faith, not without faith'; *TB*, 2. 8. 8: 'By faith the [sacrificial] fire is kindled.' 'O best of Asura-s, you appropriate as your portion the following six: the *śrāddha* rite performed without a follower of *śruti* (*śrotriya*), the study of the Veda-s without vows, sacrifice in which no gift of money is made, oblations given without a priest, charity given without earnestness, and an impure offering. O King of the Asura-s, through my favour you take the merit of those that hate Me, and of those that hate My devotees, the merit of the ritually-minded (Agnihotrin-s) who are engaged in buying and selling (trade), and the merit of those that perform sacrifices or acts of charity without earnestness.' *BG*, 17. 28: 'Whatever oblation, gift, austerity, deed, wrought without faith, is called untrue, O Pārtha; it is naught, here and hereafter.' From the above quotations from *smṛti-s*, we see that prayers, worship, etc. ought to be performed with earnestness and without indifference.

According to the Lord (*BG*, 17. 23), '*Om, Tat, Sat*, has been declared to be the threefold designation of Brahman'. Though the prayer, salutation (*namaskāra*), etc. are not effective and of the highest kind (*sāttvic*), yet, if performed with earnestness, and preceded by the

three names of Brahman, they become effective and *sāttvic*. Imagining himself as Viṣṇu, one should pray and worship. The Karmakāṇḍa portions of the *Mahābhārata* say: 'He who imagines himself as *aviṣṇu* (not Viṣṇu) should not praise Viṣṇu. He who imagines himself as *aviṣṇu* should not worship Him, he who imagines himself as *aviṣṇu* should not meditate on Him and he who imagines himself as *aviṣṇu* will not reach Him.' We read in the *Viṣṇudharma* (41. 42. 4): 'All these are the names of the supreme Brahman; so one should recite the names of the God of gods. Whatever one desires, that one surely obtains. The worship of the Teacher of the universe enables one to realize all one's desires. O Dālbhya, one should imagine oneself as being identical with Govinda and never otherwise; having identified oneself accordingly, one has all one's prayers answered and one reaches the [supreme] abode.' The *BG* (6. 31) says: 'The Yogin who, established in unity, worships Me, abiding in all beings, dwells in Me, whatever may be his mode of existence.' The *VP*, (1. 22. 86), says: 'I am Hari, all this is Janārdana; except Him there is nothing else, be it cause or effect; he who has such a mind suffers not from pains caused by the pairs of opposites, and those produced by transmigratory life.'

MS, 2. 200 says: 'Where there is detraction or even blame of one's spiritual guide (Guru), one must stop both ears, or go from thence elsewhere.' *Vyāsa-smṛti* says: 'Brahman manifests Itself as the teacher.' Kātyāyana says: 'Remain rather in the centre of a

glowing fire than among men who are indifferent to meditation upon Śauri (Viṣṇu).' Hence, one should avoid places where people speak insultingly of Vāsudeva. The *ŚU* (6. 23) says: 'If these truths be told to a highminded man who feels the highest devotion to God, and to his Guru as to God, then they will shine forth.' So the conclusion is that we must cultivate supreme devotion to Hari and to the Guru. *VP*, (6. 8. 19) says: 'By repeating His name even unconsciously, a person is instantly freed from all sins [which run away from him] just as animals do from fear of a lion.' 'Whether knowingly or unknowingly, if the repetition of the names of Vāsudeva is made, it dissolves all sins as water does salt.' 'If He is remembered even once, the terrible sins of Kali that inflict tortures on men in hell vanish then and there' (*VP*, 6. 8. 21). Govinda, once remembered, burns quickly the accumulated sins of men committed during a hundred births, just as fire does, bales of cotton. That tongue which does not utter Govinda! Govinda! Govinda! is a serpent in the cavity of the mouth. The tongue which does not recite day and night the glorious attributes of Govinda is a creeper of sin planted in his mouth in the form of the tongue. He who pronounces the two letters forming the word Hari once has prepared himself to proceed on his march to *mokṣa*. 'One salutation to Kṛṣṇa, well made, is equal to ten horse-sacrifices duly completed; the sacrificer is reborn, while the worshipper of Kṛṣṇa is not' (*MB*, 12. 94. 1). From the above we see that

even in the absence of devotion and earnestness, the recitation of the names [of Viṣṇu] destroys all sin; more so if the recitation is accompanied by devotion and earnestness.

The *śruti* says: 'First one thinks out with the mind and next one speaks with the tongue'; (*TS*, 6. 1. 7): 'Whatever one thinks out with the mind, that one gives out by the tongue.' From the above *śruti-s* we find the recitation of names includes also thought and meditation. In the *Viṣṇupurāṇa* (6. 8. 55), Parāśara concludes thus: 'The man who fixes his mind on Viṣṇu goes not to hell. He who meditates on Him regards even heavenly enjoyments as an impediment; and he whose mind has entered into Him thinks little of the world of Brahmā, even; for, when present in the minds of those whose intellects are pure, He confers upon them eternal freedom. What marvel, therefore, is it that the sins of one, who repeats the name of Acyuta, are wiped out!' The revered Vedavyāsa concludes in the *Mahābhārata* (12. 13. (App.), pr. 20-1) thus: 'After a thorough and exhaustive examination of all *śāstra-s* and after repeated thought on the subject, I have come to the sole conclusion that one should ever meditate upon Nārāyaṇa.' Maheśvara also says in the Kailāsayātrā in the *Harivaṃśa* (3. 89. 8. 9) thus: 'Preserving always your *sattva* aspect, meditate upon Hari alone, O Brāhmaṇa-s; always recite the *Om*, and meditate upon Keśava.' Keeping all this in his mind Vyāsa said (*supra*, verse 8) 'This *dharma* I consider superior to all others.'

Vyākhyā. By sipping the water with which the feet of the pure-minded men have been washed, giving up all actions, convinced 'I am the supreme Brahman,' which is the sole truth, wisdom, and bliss, they cross the great ocean of endless *saṃsāra*; Him, the great preceptor, the Lord of all, I ever worship, in order to obtain immortality.

1. *Viśvam.*

Universe or the cause of the Universe, Brahman, *Oṃkāra*, world, or the creator of it, or indweller or involver of all in him.[1]

'किमेकं दैवतम्' इत्यारभ्य 'किं जपन् मुच्यते जन्तुः' इति षट्प्रश्नेषु 'यतः सर्वाणि' इति प्रश्नोत्तराभ्यां यद्ब्रह्मोक्तं तद् विश्वशब्देनोच्यत इति व्याख्यातं विश्वम्। तत् किमित्याकाङ्क्षायामाह—विष्णुरिति। तथा च ऋग्वेदे—

'आस्य जानन्तो नाम चिद्विवक्तन।
महस्ते विष्णो! सुमतिं भजामहे॥'

(ऋ. सं. १. १५६. ३)

इत्यादिवाक्यैर्विष्णोर्नामसंकीर्तनेन सम्यग्ज्ञानप्राप्तिर्विहिता। वेवेष्टि व्याप्नोतीति विष्णुः। विषेर्व्याप्त्यर्थाभिधायिनो नुक्-प्रत्ययान्तस्य रूपम्। देशकालवस्तुपरिच्छेदशून्य इत्यर्थः।

[1] The commentator on the above says that he consulted the *bhāṣya* of Śrī Śaṃkara, four commentaries in verse form, and two small Vyākhyā-s, and made his gloss especially with a view to explaining the etymology of the names, which were not dealt with by his predecessors.

*[आस्य जानन्तो नाम–सुमतिं भजामहे ।

(ऋ. सं १. १५६. ३) 'किमित्ते विष्णो परिचक्ष्यं भूत्' (ऋ. सं. ७. १००. ६), 'इदं विष्णुर्विचक्रमे' (ऋ. सं. १. २२. १७), 'त्रीणि पदा विचक्रमे' (ऋ. सं. १. २२. १८), 'विष्णुर्गोपाः परमम्' (ऋ. सं. ३. ५५. १०), 'विष्णोः कर्माणि पश्यत' (ऋ. सं. १. २२. १९), 'तद्विष्णोः परमं पदम्' (ऋ. सं. १. २२. २०)], 'अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ।' (म. ना. उ. १. १३) इत्यादि श्रुतेः । विशतेर्वा नुक्प्रत्यये रूपं विष्णुरिति ।

'यस्माद्विष्टमिदं सर्वं तस्य शक्त्या महात्मनः ।
तस्माद् विष्णुरिति ख्यातो विशेर्धातोः प्रवेशनात् ॥'
इति विष्णुपुराणे (३. १. ४५)।

'व्याप्ते मे रोदसी पार्थ कान्तिश्चाभ्यधिका स्थिता ।
क्रमणाच्चाप्यहं पार्थ! विष्णुरित्यभिसंज्ञितः ।'
इति महाभारते (शान्तिपर्व अ. ३५०. ४३)

2. *Viṣṇuḥ.* (258 and 657)

The all-pervading.

Six questions beginning with 'Which is the only Deity'? and ending with 'by reciting which is a living being freed'? were asked [in verses 2 and 3 above] and the word Brahman, involved in the answers to those questions as contained in the verses beginning

* [ ] एतच्चिह्नान्तर्गतः पाठोऽधिको दृश्यते ।

with 'that from whom' (verse 11), has been commented upon by us as representing the word *viśva*. Anticipating a question as to what *viśva* is, the word Viṣṇu is introduced. The *Ṛgveda* (1. 156. 3) says: 'Cognizant of his greatness, celebrate his name; may we, O Viṣṇu enjoy your favour': This and many similar passages show that the recitation of the names of Viṣṇu confers right knowledge. The derivative meaning is 'He that pervades', from the root *viṣ* to pervade. Hence it means that He is unlimited by space, time and substance. The *śruti* (*MNU*, 1. 13) says: 'Nārāyaṇa pervades the whole (universe) externally and internally.'

Or, the word Viṣṇu takes its derivation from the root *viś* to enter or permeate. The *VP* (3. 1. 45) says: 'Because this whole world has been pervaded by the energy of the great Self, he is named Viṣṇu, from the root *viś*, to 'enter' or 'pervade'.' 'As I have pervaded the horizons, my glory stands foremost, and as I have measured by steps [the three worlds], O Arjuna, I am named 'Viṣṇu'.' So. says the *Mahābhārata* (Śānti Parvan, 328. 37).

Gloss: *Viṣṇu*: his nature is omnipresence, or his rays are spread everywhere, or he stepped over the earth and heaven [in his dwarf incarnation], or he, after creating, entered into them.[1]

[1] Now the reader will clearly understand that this Commentator only gives the meaning which our great Ācārya has set forth. Hence to avoid repetition I shall mention only his additional explanations.

यदुद्देशेनाध्वरे वषट्क्रियते स वषट्कारः। यस्मिन् यज्ञे वा वषट्क्रिया। 'यज्ञो वै विष्णुः' (तै. सं. १. ७. ४) इति श्रुतेः। येन वषट्कारादिमन्त्रात्मना वा देवान् प्रीणयति स वषट्कारः। देवता वा 'प्रजापतिश्च वषट्कारश्च' (ऐ. ब्रा. १. २. १०) इति श्रुतेः।

'चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च।
हूयते च पुनर्द्वाभ्यां स मे विष्णुः प्रसीदतु ॥'

इत्यादिस्मृतेश्च। (वि. स्मृ. श्लो. ३५)

3. *Vaṣaṭkāraḥ.*

He is the holy expression Vaṣat.

(A technical word with which oblations are offered in fire to the gods).

He on whose account *Vaṣaṭkāra* is offered; or that sacrifice in which *Vaṣaṭkāra* is offered. The *śruti* (*TS*, 1. 7. 4) says: 'Sacrifice, indeed, is Viṣṇu.'

'Or because He pleases the gods by himself being one with *Vaṣaṭkāra* and other *mantra-s*; or Vaṣaṭkāra is the name of a deity.' The *śruti* says: 'The Lord Prajāpati and Vaṣaṭkāra.' The *smṛti* also (*Viṣṇusmṛti*, verse 35 and *YS*, 1. 5. 10): 'He who is invoked in sacrifices by such *mantra-s* as the four-syllabled *A-śrā-va-ya*, the four syllabled *A- stu- śrau-ṣaṭ*, the two syllabled *Yaha*, the five syllabled *Ye-ya-jā-ma-he*, and the two-syllabled *Vauṣaṭ*—let that Viṣṇu be pleased with me.'

भूतभव्यभवत्प्रभुः । भूतं भव्यं भवच्चेति भूतभव्यभवन्ति, तेषां प्रभुः । कालभेदमनादृत्य सन्मात्रप्रतियोगिकमैश्वर्यं तस्येति प्रभुत्वम् ।

4. *Bhūta-bhavya-bhavat-prabhuḥ.*

The Lord of the past, present and future.

Lord: Because His power consists in His having the absolute existence unassociated with any idea of time.

रजोगुणं समाश्रित्य विरिञ्चिरूपेण भूतानि करोतीति **भूतकृत्** । तमोगुणमास्थाय स रुद्रात्मना भूतानि कृन्तति कृणोति हिनस्तीति वा भूतकृत् ।

5. *Bhūtakṛt.*

The Creator of beings.

He creates all beings, assuming the quality of *rajas* in the form of Viriñci (Brahmā); *bhūtakṛt* also means that he withdraws (*kṛt* to cut) the beings *bhūta-s*) in his *tāmasic* aspect as Rudra.

सत्त्वगुणमधिष्ठाय भूतानि बिभर्ति [1]धारयति पोषयतीति वा **भूतभृत्** ।

6. *Bhūtabhṛt.*

The Sustainer of beings.

He supports (*bhṛt*) or protects all beings in his *sāttvika* aspect.

[1] पालयति.

प्रपञ्चरूपेण भवतीति, केवलं भवतीत्येव वा **भावः**। भवनं भावः सत्तात्मको वा ॥

7. *Bhāvaḥ.*

The absolute Existence.

He expands himself as the universe; or remains as pure existence.

भूतात्मा भूतानामात्मा अन्तर्यामी । 'एष त आत्मा अन्तर्याम्यमृतः' (बृ. उ. ३. ७. ३) इति श्रुतेः ।

8. *Bhūtātmā.*

The Self of beings.

Self: the inner ruler of beings. The *śruti* (*BU*, 3.7.3) says: 'This is thy Self, the inner Ruler, immortal.'

भूतानि भावयति जनयति वर्धयतीति वा भूतभावनः ॥

9. *Bhūtabhāvanaḥ.*

The Generator of beings.

He generates or nourishes beings.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

भूतकृदित्यादिभिः गुणतन्त्रत्वं प्राप्तं प्रतिषिध्यते । पूत आत्मा यस्य स **पूतात्मा** । 'केवलो निर्गुणश्च' (श्वे. उ. ६. ११) इति श्रुतेः । गुणोपरागः [1]स्वेच्छया पुरुषस्येति कल्प्यते ॥

[1] स्वेच्छातः.

10. *Pūtātmā.*

Pure Self.

The reader might infer from the names Bhūtakṛt, etc. (nos. 6, 9) that He is attached to *guṇa-s* (*sattva*, etc.). To remove this misconception this name is here introduced.

The *ŚU* (6.11) says: 'He is the Absolute, devoid of qualities.' His attachment to these *guṇa-s* is brought about by His own wish.

परमश्चासौ आत्मा चेति **परमात्मा** । कार्यकारणविलक्षणो नित्यशुद्धबुद्धमुक्तस्वभावः ।

11. *Paramātmā.*

The supreme Self.

Paramātman is he who is beyond cause and effect and is eternal, pure, absolute consciousness, and free.

मुक्तानां परमा, प्रकृष्टा, गतिः गन्तव्या देवता पुनरावृत्त्यसंभवात् तद्गतस्येति **मुक्तानां परमा गतिः** । 'मामुपेत्य तु कौन्तेय! पुनर्जन्म न विद्यते' (भ. गी. ८. १६) इति भगवद्वचनम् ॥

12. *Muktānāṃ paramā gatiḥ.*

The supreme Goal of the emancipated,

because those that attain Him never return [to birth]. The Lord (*BG*, 8. 16) says: 'Having reached Me, O son of Kuntī, verily one knows birth no more.'

नास्य व्ययः विनाशो विकारो विद्यत इति अव्ययः ।
'अजरोऽमरोऽव्ययः' (बृ. उ. ६. ४. १५) इति श्रुतेः ॥

13. *Avyayaḥ.*

The Unchanging.

Avyaya means indestructible. The *BU*, (4. 4. 25) says: 'He is undecaying, immortal and indestructible.'

पुरं शरीरं तस्मिन् शेते इति पुरुषः ।

'नवद्वारं पुरं पुण्यमेतैर्भावैः समन्वितम् ।

व्याप्य शेते [1]महात्मा यस्तस्मात् पुरुष उच्यते ॥'

इति महाभारते (१२. २०३. ३५) । यद्वा अस्तेर्व्यत्यस्ताक्षरयोगिन[2]: आसीत् पुरा पूर्वमेवेति विग्रहं कृत्वा व्युत्पादितः **पुरुषः** । 'पूर्वमेवाहमिहासमिति पुरुषस्य पुरुषत्वम्' (तै. आ. १. २३) इति श्रुतेः ॥

अथ वा पुरुषु उत्कर्षशालिषु सीदतीति, पुरूणि फलानि सनोति-ददातीति वा, पुरूणि भुवनानि संहारसमये स्यति अन्तं करोतीति वा, पूरणात् सदनाद्वा पुरुषः ।

'पूरणात् सदनाच्चैव ततोऽसौ पुरुषोत्तमः' ।

(उद्योगप. ६८. १०)

इति पञ्चमवेदे[3] ॥

14. *Puruṣaḥ.* (406)

Spirit.

He that reclines (*śete*) in the body (*pur*). *Mahābhārata* (12. 203. 35) says: 'Since the great Self pervades and resides in this holy city (the body) with nine gates, possessed of these organs (senses, etc.), he is

[1] महानात्मा. [2] योगात्. [3] महाभारत इत्यर्थः.

called Puruṣa.' By a permutation of the letter 'a' into 'ā', it would give this meaning, namely, He who existed (*āsīt*, *as* to exist) before (*purā*) everything. The *śruti* (*TĀ*, 1. 23) says: 'I indeed existed here before; as I existed before, I am called Puruṣa.' Or, because he resides (*sad*) in the excellent ones (*puru*). Or because he bestows (*san* to give) many rewards (*puru*, many), or because he destroys (*so* to cut) the forms of worlds during Pralaya, or he pervades (*pṝ*) and resides (*sad*) in everything. The fifth Veda (*Mahābhārata*, Udyo., 68. 10) says: 'He is named the supreme Spirit since He pervades and resides (in everything).'

साक्षाद् अव्यवधानेन स्वरूपबोधेन ईक्षते पश्यति सर्वमिति **साक्षी** । 'साक्षाद्द्रष्टरि संज्ञायाम्' (पा. सू. ५. २. ९१) इति पाणिनिवचनाद् इनिप्रत्ययः ।

15. *Sākṣī*.

The Witness.

Because He cognizes by His own awareness (*bodha*) everything directly with no veil between. According to the Pāṇini's *sūtra-s* the word *sākṣin* is derived from *sākṣāt īkṣate* meaning the direct cognizer.

क्षेत्रं शरीरं जानातीति **क्षेत्रज्ञः** । 'आतोऽनुपसर्गे कः' (पा. सू. ३. २. ३) इति कप्रत्ययः । 'क्षेत्रज्ञं चापि मां विद्धि' (भ. गी. १३. २) इति भगवद्वचनात् ।

'क्षेत्राख्यानि शरीराणि तेषां चैव यथासुखम् ।
तानि वेत्ति स योगात्मा ततः क्षेत्रज्ञ उच्यते ॥'

इति ब्रह्माण्डपुराणे ॥ (३१. ६७)

16. *Kṣetrajñaḥ.*

The Knower of the field,

because he cognizes (*jñā*) the vehicle (*kṣetra*). The Lord (*BG*, 13. 2) says: 'Understand Me as the knower of the field.' 'Bodies are called *kṣetra-s*; as he knows them well by his yogic powers, he is said to be *kṣetrajña*' (*BP*, 31. 67).

स एव न क्षरतीति **अक्षरः** परमात्मा । अश्नोतेर्वा सरप्रत्ययान्तस्य रूपम् अक्षर इति । एवकारात् क्षेत्रज्ञाक्षरयोरभेदः परमार्थतः । 'तत्त्वमसि' (छा. उ. ६. ८) इति श्रुतेः । चकाराद् व्यावहारिको भेदश्च । प्रसिद्धेः प्रमाणत्वात् ।। १५ ।।

17. *Akṣaraḥ.*

The Undecaying.

The same (*kṣetrajña*) is the undecaying supreme Self. Or *akṣara* is from the root *aś* to enjoy. The word 'only' (*eva*) in the text denotes that there is no real distinction between the *kṣetrajña* (the knower of the field) and *akṣara* (the undecaying), as the *śruti* (*CU*, 6. 8) says 'That thou art'; and the word 'and' (*ca* in the text) indicates that the only difference between the two lies in the former being phenomenal; currency of sense is authoritative. (Verse 15)

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ।। १६ ।।

'ज्ञानेन्द्रियाणि सर्वाणि निगृह्य मनसा सह ।
एकत्वभावना योगः क्षेत्रज्ञपरमात्मनोः ।।
तदवाप्यतया **योग** इति योगविदो विदुः ।।' इति ।

18. *Yogaḥ.*

The Union.

'The realization of oneness of the individual and the supreme Spirit, by keeping under control the senses of cognition together with the mind, is called Yoga.' He (Viṣṇu) is the Yoga because He is to be reached by means of it.

योगं विदन्ति विचारयन्ति जानन्ति लभन्त इति वा योगविदः, तेषां ज्ञानिनां नेता योगक्षेमवहनादिनेति **योगविदां नेता**। 'तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्' (भ. गी. ९. २२) इति भगवद्वचनात्।

19. *Yogavidāṃ netā.*

The Leader of those who know Yoga.

Those who inquire into, realize, or acquire Yoga are called the knowers of Yoga. He is their leader because He takes care of the concerns of the wise ones. The Lord (*BG*, 9. 22) says: 'To those that are always intent on Me (the Lord) (Yoga) I ensure gain and safety.'

प्रधानं प्रकृतिर्माया, पुरुषः जीवः, तयोरीश्वरः **प्रधान-पुरुषेश्वरः**॥

20. *Pradhānapuruṣeśvaraḥ.*

The Lord of Pradhāna and Puruṣa.

Pradhāna is primordial Nature (Prakṛti), or *māyā*. Puruṣa is the individual self (*jīva*). He is the Lord of both.

नरस्य सिंहस्य च अवयवा यस्मिन् लक्ष्यन्ते तद्वपुर्यस्य **स नारसिंहवपुः** ।

21. *Nārasiṃhavapuḥ.*

He who has the form of the Man-Lion.

His limbs are as those of a man and a lion combined.

यस्य वक्षसि नित्यं वसति श्रीः स श्रीमान् ।

22. *Śrīmān.* (178, 220 and 613).

Śrī [Lakṣmī] eternally abides on his chest.

Gloss: Though the Lord has the body of the man-lion, there is no diminution of his beauty (*śrī*).

अभिरूपाः केशा यस्य सः **केशवः** । 'केशाद्वोऽन्यतरस्याम्' (पा. सू. ५. २. १०९) इति वप्रत्ययः प्रशंसायाम् । यद्वा कश्च अश्च ईशश्च त्रिमूर्तयः केशाः, ते यद्वशे वर्तन्ते स केशवः । केशिवधाद्वा **केशवः** ।

'यस्मात् त्वयैव दुष्टात्मा हतः केशी जनार्दन ।
तस्मात् केशवनाम्ना त्वं लोके ख्यातिं गमिष्यसि ॥'

इति विष्णुपुराणे (५. १६. २३) श्रीकृष्णं प्रति नारदवचनम् । पृषोदरादित्वाच्छब्दसाधुत्वकल्पना ॥

23. *Keśavaḥ.* (648)

Whose hair (*keśa*) is beautiful (*va*), the termination *va* being used in the sense of 'praise'; or *ka* means Brahmā, *a* means Viṣṇu, and *īśa* means Rudra; hence *Keśa* denotes the Trimūrti-s (the three embodiments)

who are under His control (*vaśa*)[1]; or because He slew the Asura named Keśin. In the *VP* (5. 16. 23) Nārada says to Kṛṣṇa: 'Because you have slain the impious Keśin, you will be known in the world by the name of Keśava' (*vide* name 648).

पुरुषाणामुत्तमः **पुरुषोत्तमः** । अत्र 'न निर्धारणे' (पा. सू. २. २. १०) इति षष्ठीसमासप्रतिषेधो न भवति । जात्याद्यनपेक्षया समर्थत्वात् । यत्र पुनः जातिगुणक्रियापेक्षया [2]पृथक्क्रिया तत्रासमर्थत्वान्निषेधः प्रवर्तते । यथा मनुष्याणां क्षत्रियः शूरतमः, गवां [3]कृष्णा गौः संपन्नक्षीरतमा, अध्वगानां [4]धावन् शीघ्रतम इति । अथवा पञ्चमीसमासः । तथा च भगवद्वचनम्—

'यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥'
(भ. गी. १५. १८) इति ॥ १६ ॥

24. *Puruṣottamaḥ*.

The highest Spirit.

According to the *BG*, 15. 18: 'Since I exceed the destructible, and am more excellent, also, than the indestructible, in the world and in the Veda I am proclaimed "Puruṣottama."' (16)

सर्वः शर्वः शिवः स्थाणुः भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ १७ ॥

[1] Here Keśava is Brahman and Viṣṇu (*a*) is the second aspect of the Hindu Trinity.

[2] पृथक्क्रियते. [3] कृष्णा संपन्न॰. [4] धावन्तः शीघ्रतमाः.

'असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ।

सर्वस्य सर्वदा ज्ञानात् सर्वमेनं प्रचक्षते ॥' (म. भा. ५. ६८. ११) इति भगवद्व्यासवचनात् **सर्वः** ।

25. *Sarvaḥ.*

The All.

The revered Vyāsa (*MB*, 5. 68. 11) Says: 'As He is the origin and end of all, whether existent or otherwise, and as He, at all times, cognizes all, He is called "Sarva"'.

शृणाति संहारसमये संहरति संहारयति वा सकलाः प्रजाः इति **शर्वः** ॥

26. *Śarvaḥ.*

The Withdrawer.

As He withdraws all beings at the time of the withdrawal of the universe, or causes [all beings] to be withdrawn unto Himself.

निस्त्रैगुण्यतया शुद्धत्वात् **शिवः** । 'स ब्रह्म स शिवः' (तै. आ. १०. ११. १२) इत्यभेदोपदेशात् शिवादिनामभिः हरिरेव स्तूयते ।

27. *Śivaḥ.* (600)

The Good.

He is the Good, being free from the three qualities. Viṣṇu alone is praised by the name 'Śiva' and other names, there being no difference between Him and

them. So says the *śruti* (*TĀ*, 10. 11. 12): 'He is Brahman, He is Śiva.'

स्थिरत्वात् **स्थाणुः** ।

28. *Sthāṇuḥ*. (120 and 427)
The Immovable.

[1]भूतानामादिकारणत्वाद् **भूतादिः** ।

29. *Bhūtādiḥ*.

The Source of beings,

as He is the first cause of all beings.

[2]प्रलयकाले अस्मिन् सर्वं निधीयत इति निधिः । 'कर्मण्यधिकरणे च' (पा. सू. ३. ३. ९३) इति किप्रत्ययः । स एव निधिर्विशेष्यते- **अव्ययः**; अनश्वरो निधिरित्यर्थः ॥

30. *Nidhiḥ*.

The resting Place,

for all beings during Pralaya. *Ācārya-s* like Śaṃkara, make 30 and 31 one name.

31. *Avyayaḥ*.

The Unchangeable.

The aforesaid name Nidhi (No. 30) is qualified by the name Avyaya, i.e. He is the unchangeable resting place, according to Śaṃkara.

स्वेच्छया समीचीनं भवनमस्येति **संभवः** ।

'धर्मसंस्थापनार्थाय संभवामि युगे युगे ।' (भ. गी. ४. ८)

1 °मादिः कारण°. 2 प्रलये.

इति भगवद्वचनात् ।

'अथ दुष्टविनाशाय साधूनां रक्षणाय च ।
स्वेच्छया संभवाम्येवं गर्भदुःखविवर्जितः ॥' इति च ।

32. *Saṃbhavaḥ.*
The (Source of) birth.

He is born in a suitable form by means of will. *BG*, 4. 8 says: 'For the sake of firmly establishing *dharma*, I am born from age to age.' Again: 'Free from the misery of passing through the womb, I manifest myself through My own desire, for destroying the wicked and protecting the good.'

सर्वेषां भोक्तॄणां फलानि भावयतीति **भावनः** । सर्वफलदातृत्वं 'फलमत उपपत्तेः' (ब्र. सू. ३. २. ३८) इत्यत्रोपपादितम् ।

33. *Bhāvanaḥ.*
The Effecter.

He effectuates the fruits of action among all *jīva-s*. It is described (in *BS*, 3. 2. 38): 'From Him the fruit [of actions comes] as it is reasonable'; as the effecter of all results.

प्रपञ्चस्याधिष्ठानत्वेन [1]भरणात् **भर्ता** ॥

34. *Bhartā.*
The Sustainer,

of the universe as its Lord.

[1] धारणात्.

प्रकर्षेण महाभूतानि अस्माज्जायन्त इति **प्रभवः** । प्रकृष्टो भवः जन्म अस्येति वा ।

35. *Prabhavaḥ.*

The birth-place,

of the elements. Or He is of superior origin.

सर्वासु क्रियासु सामर्थ्यातिशयवान्[1] प्रभुः ।

36. *Prabhuḥ.*

The most Powerful,

showing it forth in all His actions.

निरुपाधिकमैश्वर्यमस्येति **ईश्वरः** । 'एष सर्वेश्वरः ।' (बृ. उ. ४. ४. २२) इति श्रुतेः ।। १७ ।।

37. *Īśvaraḥ,* (74)

The Mighty.

His might is unlimited. The *śruti* (*BU*, 4. 4. 22) says: 'He is the Master of all.' (Verse 17)

स्वयंभूः शंभुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ।। १८ ।।

स्वयमेव भवतीति स्वयंभूः । 'स एव स्वयमुद्बभौ ।' (मनु. १. ७) इति मानवं वचनम् । सर्वेषामुपरि भवति, स्वयं भवतीति वा **स्वयंभूः** । येषामुपरि भवति यश्चोपरि भवति तदुभयात्मना स्वयमेव भवतीति वा । 'परिभूः स्वयंभूः'

1 °शयात्.

(ई. उ. ८) इति मन्त्रवर्णात् । अथ वा स्वयंभूः परमेश्वरः स्वयमेव स्वतन्त्रो भवति । न परतन्त्रः । 'पराञ्चि खानि व्यतृणत् स्वयंभूः' (क. उ. ४. १) इति मन्त्रवर्णात् ॥

38. *Svayaṃbhūḥ.*

The Self-born.

Manu (1. 7) says: 'He manifested Himself'; because He is foremost of all; or *Self-born*: He who is above all and is all. The *śruti* (*ĪU*, 8) says: 'He is omnipresent, self-existent.' Or the word *svayaṃbhū* means the supreme Lord, as He is independent and not subject to any other. The *śruti* (*KU*, 4. 1) says: 'The Self-existent pierced the openings of the senses.'

शं सुखं भक्तानां भावयतीति **शंभुः** ।

39. *Śaṃbhuḥ.*

The Bestower of happiness,

on his devotees.

आदित्यमण्डलान्तस्थो हिरण्मयः पुरुषः **आदित्यः** । द्वादशादित्येषु विष्णुर्वा । 'आदित्यानामहं विष्णुः' (भ. गी. १०. २१) इत्युक्तेः । अदितेरखण्डिताया मह्या अयं पतिरिति वा । 'इयं वा अदितिः' (तै. सं. ५. १. ७), 'मह्रीं देवीं विष्णुपत्नीम्' (तै. ब्रा. ३. १. २) इति श्रुतेः । यथा आदित्य एक एवानेकेषु जलभाजनेषु अनेकवत् प्रतिभासते, एवमनेकेषु शरीरेषु एक एवात्मा अनेकवत् प्रतिभासत इत्यादित्यसाधर्म्याद्वा आदित्यः ॥

40. *Ādityaḥ.* (563)

The Sun.

Sun here means the golden Person in the disc of the sun (see *CU*, 1. 6); or *Sun*: Viṣṇu who is one among the twelve Āditya-s; *BG*, 10. 21 says: 'I am Viṣṇu among Āditya-s.' Or because he is the consort of Aditi, the undifferentiated mother Earth. The *śruti* (*TS*, 5. 1. 7) says: 'She is Aditi.' (*TB*, 3. 1. 2): 'The divine Earth the wife of Viṣṇu'; or as the one sun reflects himself as many in several receptacles of water, so the one Ātman shows as many in various bodies; hence this resemblance to the sun.

पुष्करेणोपमिते अक्षिणी यस्येति पुष्कराक्षः ।।

41. *Puṣkārakṣaḥ.* (556)

Lotus-eyed.

महान् पूजितः स्वनो नादो वा श्रुतिलक्षणो यस्य सः **महास्वनः** । 'सन्महत्' (पा. सू. २. १. ६१) इत्यादिना समासे कृते 'आन्महतः समानाधिकरणजातीययोः' (पा. सू. ६. ३. ४६) इत्यादिना आत्वम् । 'अस्य महतो भूतस्य निःश्वसितमेतद् यदृग्वेदो यजुर्वेदः' (बृ. उ. २. ४. १०) इत्यादिश्रुतेः ।।

42. *Mahāsvanaḥ.*

Of mighty sound.

Or, God whose is the holy sound, the *śruti*, the eternal word. The *śruti* (*BU*, 2. 4. 10): 'Thus, O Maitreyī! has been breathed forth from this great Being what we have as the *Ṛgveda*, the *Yajurveda*.'

आदिः जन्म, निधनं विनाशः, तद् द्वयं यस्य न विद्यते सः **अनादिनिधनः** ।

43. *Anādinidhanaḥ.*
Devoid of beginning and end.

अनन्तादिरूपेण विश्वं बिभर्तीति **धाता** ।

44. *Dhātā.*
The Supporter.

He supports the worlds assuming the form of Ananta (Ādiśeṣa) and others.

कर्मणां तत्फलानां च कर्ता **विधाता** ।

अनन्तादीनामपि धारकत्वाद् विशेषेण दधातीति वा ।

45. *Vidhātā.* (484)
The Dispenser.

He is the dispenser of the fruit of action and inducer of actions; or Vidhātā means the supporter (*dhātṛ*) of even Ananta and others, who bear the burden of the earth.

धातुरुत्तमः इति नामैकं सविशेषणं सामानाधिकरण्येन । धातुर्विरिञ्चादुत्कृष्ट इति वा वैयधिकरण्येन नामद्वयं वा । सर्वधातुभ्यः पृथिव्यादिभ्यः उत्कृष्टश्चिद्धातुरित्यर्थः । कार्यकारणप्रपञ्चधारणाच्चिदेव धातुः । **उत्तमः** । सर्वेषामुद्गतानाम् अतिशयेनोद्गतत्वाद् **उत्तमः** ।। १८ ।।

46. *Dhāturuttamaḥ.*
The Best of all constituents.

The meaning is that He is the principle called *cit* (consciousness), which is superior to all others, earth,

etc.; or He is superior to Dhātṛ (Brahmā); or this may be taken as two different names, namely Dhātuḥ and Uttamaḥ.

Dhātu means the *cit* which sustains the universe of cause and effect. Uttama means the highest of all on account of His having gone above all the best things. (verse 18)

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥१९॥

शब्दादिरहितत्वान्न प्रत्यक्षगम्यः । नाप्यनुमानगम्यः । [1]तद्व्याप्तलिङ्गाभावात् । नाप्युपमानसिद्धः । निर्भागत्वेन सादृश्याभावात् । नाप्यर्थापत्तिग्राह्यः । तद्विनानुपपद्यमानस्यासंभवात् । नाप्यभावगोचरः । भावरूपत्वात् । अभावसाक्षित्वाच्च । नापि शास्त्रप्रमाणवेद्यः । प्रमाणजन्यातिशयाभावात् । यद्येवं शास्त्रयोनित्वं कथम्? उच्यते—प्रमाणादिसाक्षित्वेन प्रकाशस्वरूपस्य प्रमाणाविषयत्वेऽपि अध्यस्तातद्रूपनिवर्तकत्वेन शास्त्रप्रमाणकत्वमिति **अप्रमेयः** । साक्षिरूपत्वात् ॥

47. *Aprameyaḥ.*

The Immeasurable,

because He cannot be reached by the senses as He is beyond sense-objects such as sound, etc.; nor through inference can He be known because He is devoid of the marks leading to inference; nor through analogy; for, He is without parts and

[1] तद्व्याप्ति°.

hence no comparison can be made; nor through implication because it is impossible to attain anything without Him; nor through the negative proof, because He is positive existence as well as the witness of negation; nor through the testimony of *śāstra-s*, because He is devoid of any of the excellences produced by means of valid cognition. If so, how is it said that He can be known by the *śāstra-s*? It is thus explained: even though the supreme Light, the Witness of all proofs, etc. is beyond the reach of *śāstra-s*, yet as these serve to remove superimpositions and whatever is not of His nature, they are said to reveal Him who cannot be measured, being the Witness.

हृषीकाणि इन्द्रियाणि तेषामीशः क्षेत्रज्ञरूपभाक् । यद्वा इन्द्रियाणि यस्य वशे वर्तन्ते स परमात्मा **हृषीकेशः** । यस्य वा सूर्यरूपस्य चन्द्ररूपस्य जगत्प्रीतिकरा हृष्टाः केशा रश्मयः सः **हृषीकेशः** । 'सूर्यरश्मिर्हरिकेशः पुरस्तात्' (तै. सं. ४. ६. ३) इति श्रुतेः । पृषोदरादित्वात् साधुत्वम् । [1]तथोक्तं मोक्षधर्मे—

'सूर्याचन्द्रमसोः [2]शश्वदंशुभिः केशसंज्ञितैः ।
बोधयन् स्वापयंश्चैव जगदुत्तिष्ठते पृथक् ।
बोधनात् स्वापनाच्चैव जगतो हर्षणं भवेत् ।।
अग्नीषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन! ।
हृषीकेशोऽहमीशानो वरदो लोकभावनः ।।' इति
(शान्तिपर्व ३३०. १–२)

[1] तदुक्तं. [2] शश्वत्केशैर्मेंऽशुसंज्ञितैः.

48. *Hṛṣīkeśaḥ*

The lord of the senses.

Hṛṣīkāḥ: senses, and *īśa*, Lord, i.e. He assumes the form of Kṣetrajña; or He who controls the senses, the supreme Ātman; or He who, in the form of sun and moon, (*hṛṣī*) delights the world by His (*keśa*) rays. The Mokṣadharma (*MB*, Śānti., 12. 330. 1-2) says: 'The sun and moon through their rays known as *keśa* always uphold the universe as it were by awaking it and causing it to sleep. By such awaking and causing to sleep, the universe is delighted. It is in consequence of these acts of fire (Sun) and Soma who uphold the universe that I have come to be called by the name of Hṛṣīkeśa, O son of Pāṇḍu! Indeed, I am the boon-giver, the Lord, the sustainer of the universe.'

सर्वजगत्कारणं पद्मं नाभौ यस्य सः **पद्मनाभः** । 'अजस्य नाभावध्येकमर्पितम्' (तै. सं. ४. ६. २) इति श्रुतेः ॥

49. *Padmanābhaḥ*. (196 and 346)

Lotus-navelled.

Lotus (symbolises) the source of all the universe, which (source) is His navel. The *śruti* (*TS*, 4. 6. 2) says: 'In the navel of Aja [Viṣṇu] all this is established.'

अमराणां प्रभुः **अमरप्रभुः** ।

50. *Amaraprabhuḥ*.

The lord of the immortals.

विश्वं कर्म क्रिया यस्य सः [1]विश्वकर्मा । क्रियत इति जगत् कर्म, विश्वं कर्म यस्येति वा, विचित्रनिर्माणशक्तिमत्त्वाद्वा विश्वकर्मणा त्वष्ट्रा सादृश्याद्वा ।

51. *Viśvakarmā.*

The Creator of the universe.

Or, He is the agent of all acts; or He is called Viśvakarman being possessed of wonderful powers of creation; or from His resembling Tvaṣṭṛ (the celestial architect).

मननात् मनुः । 'नान्योऽतोऽस्ति मन्ता' (बृ. उ. ३. ७. २३) इति श्रुतेः । मन्त्रो वा प्रजापतिर्वा **मनुः** ।।

52. *Manuḥ.*

The Thinker.

The *śruti* (*BU*, 3. 7. 23) says: 'There is no thinker except Him.' Or 'Manu' means a *mantra* or a Prajāpati (Progenitor) of that name.

संहारसमये सर्वभूततनू[2]करणात् **त्वष्टा** । त्वक्षतेस्तनूकरणार्थात् तृच्प्रत्ययः ।।

53. *Tvaṣṭā.*

The Reducer,

of all beings during the withdrawal of the universe.

अतिशयेन स्थूलः स्थविष्ठः ।।

[1] विश्वकर्मा । त्वष्टा.

[2] करणत्वात्.

54. *Sthaviṣṭhaḥ.* (436)

The Biggest.

पुराणः स्थविरः । 'त्वेषं ह्यस्य स्थविरस्य नाम' (ऋ. सं. ५. १००. ३) इति बह्वृचाः । वयोवचनो वा । स्थिरत्वात् ध्रुवः । स्थविरो ध्रुव इत्येकं नाम सविशेषणम् ।। १९ ।।

55. *Sthaviro dhruvaḥ.*

Ancient and Firm.

Ancient: The *Ṛgveda* (5. 100. 3) says: 'For illustrious is the name of the ancient one.' Or Sthavira denotes maturity. And Dhruva means stable. (Verse 19)

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ।। २० ।।

कर्मेन्द्रियैः न गृह्यत इति **अग्राह्यः** । 'यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह' (तै. उ. २. ४) इति श्रुतेः ।

56. *Agrāhyaḥ.*

He who cannot be grasped,

by the organs of action. The *śruti* (*TU*, 2. 4) says: 'Whence all speech, with mind, turns away unable to reach it.'

शश्वत् सर्वेषु कालेषु भवतीति शाश्वतः । 'शाश्वतं शिवमच्युतम् ।' (म. ना. उ. १३) इति श्रुतेः ।

57. *Śāśvataḥ.*

Ever-existing,

because He exists at all times. The *śruti* (*MNU* 13) says: 'He is ever-existing, Śiva, and Acyuta.'

[1]सदानन्दात्मकः **कृष्णः** ।

'कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः ।
विष्णुस्तद्भावयोगाच्च कृष्णो भवति शाश्वतः ॥'
(उद्योगपर्व ६८. ५)

इति व्यासवचनात् । कृष्णवर्णात्मकत्वाद्वा ।

'कृष्णो वर्णश्च मे यस्मात् तस्मात् कृष्णोऽहमर्जुन' ।
इति महाभारते । (शन्तिप. ३३०. १४)

58. *Kṛṣṇaḥ*. (550)

Kṛṣṇa has existence, and bliss as his essence. Vyāsa (*MB*, 5. 68. 5) says: 'The word *Kṛṣ* means existence, and *ṇa* means bliss. The union of these two is called the eternal Brahman, Kṛṣṇa.' Or because of his dark-blue complexion he is known as Kṛṣṇa. The *Mahābhārata* (Śānti., 330. 14) says: 'As my colour is dark-blue, I am called Kṛṣṇa, O Arjuna.'

लोहिते अक्षिणी यस्येति **लोहिताक्षः** । 'स मा वृषभो लोहिताक्षः' (तै. आ. ४. ४२) इति श्रुतेः ॥

59. *Lohitākṣaḥ*.

Red-eyed.

The *śruti* (*TĀ*, 4. 42) says: 'May that supreme Lohitākṣa [protect] me.'

प्रलये भूतानि प्रतर्दयति हिनस्तीति **प्रतर्दनः** ॥

[1] सच्चिदानन्दात्मकः.

60. *Pratardanaḥ.*

The Diminisher,

of beings during the dissolution of the world (Pralaya).

ज्ञानैश्वर्यादिगुणैः संपन्नः **प्रभूतः** ॥

61. *Prabhūtaḥ.*

Well-endowed,

with wisdom, greatness and other qualities.

ऊर्ध्वाधोमध्यभेदेन तिसृणां[1] ककुभामपि धामेति **त्रिक-ककुब्धाम** इत्येकं नाम[2] ।

62. *Trikakubdhāma.*

The Base of the three regions,

namely, the upper, the lower and the middle.

येन पुनाति, यो वा पुनाति ऋषिर्देवता वा तत् **पवित्रम्** । 'पुवः संज्ञायाम्' (पा. सू. ३. २. १८५), 'कर्तरि चर्षिदेवतयोः' (३. २. १८६) इति पाणिनिस्मरणादित्रप्रत्ययः । [3]पविः वज्रम्; तस्मात् त्रायत इति वा **पवित्रम्** ॥

63. *Pavitram.*

The Holy.

Pavitra: the Ṛṣi (seer) or Deity that purifies, or He who is the means of purification.

[1] त्रयाणां लोकानां तिसृणाम्. [2] पदं. [3] इदं वाक्यं केषुचित् पुस्तकेषु दृश्यते ।

'अशुभानि निराचष्टे तनोति शुभसन्ततिम् ।
स्मृतिमात्रेण यत् पुंसां ब्रह्म तन्मङ्गलं विदुः ।।'
(म. भा. १. १. १४)*

इति विष्णुपुराणवचनात् । कल्याणरूपत्वाद्वा **मङ्गलम्** । **परं** सर्वभूतेभ्य उत्कृष्टं ब्रह्म । **मङ्गलं परम्** इत्येकमिदं नाम सविशेषणम् ।। २० ।।

64. *Maṅgalaṃ param.*

The supremely Beneficent.

The *VP* says: 'That Brahman is known as beneficence which wards off all evils and brings on a series of benefits to men on being merely remembered by them.'

The best of beings, i.e. Brahman which is supreme beneficence. The two words constitute one name.
(Verse 20)

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ।। २१ ।।

सर्वभूतनियन्तृत्वात् **ईशानः** ।।

65. *Īśānaḥ.*

The Ruler,

of all beings.

प्राणान् ददाति चेष्टयतीति **प्राणदः** । 'को ह्येवान्यात् कः प्राण्यात्' (तै. उ. २. ७) इति श्रुतेः । यद्वा प्राणान् कालात्मना

द्यति खण्डयतीति वा, प्राणान् [1]दायति शोधयतीति वा, प्राणान् दाति लुनातीति वा **प्राणदः** ॥

66. *Prāṇadaḥ*. (321, 408 and 956)

The Bestower of vital airs (*Prāṇa-s*).

The *śruti* (*TU*, 2. 7) says: 'Who then could live, who could breathe'; or because He takes away (*do* = to cut) the life (*prāṇa*) in the form of Death, or purifies or destroys the *prāṇa-s* (breaths).

प्राणितीति **प्राणः**, क्षेत्रज्ञः परमात्मा वा । 'प्राणस्य प्राणम्' (केन. १. २) इति श्रुतेः । मुख्यप्राणो वा ।

67. *Prāṇaḥ*. (67, 320 and 407)

The individual self or the supreme Self.

The *śruti* (*Ke U*, 1. 2) says: 'He is the Life of lives', or the principal Life (*Mukhyaprāṇa*).

वृद्धतमो **ज्येष्ठः** । 'ज्य च' (पा. सू. ५. ३. ६१) इत्यधिकारे 'वृद्धस्य च' (पा. सू. ५. ३. ६२) इति वृद्धशब्दस्य ज्यादेशविधानात् ॥

प्रशस्यतमः **श्रेष्ठः** । 'प्रशस्यस्य श्रः' (पा. सू. ५. ३. ६०) इति श्रादेशविधानात् । 'प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च' (छा. उ. ५. १) इति श्रुतेः मुख्यप्राणो वा । 'श्रेष्ठश्च' (ब्र. सू. २. ४. ८) इत्यधिकरणसिद्धत्वात् । 'आनीदवातम्'

[1] दापयति.

(ऋ. सं. १०. १२६. २) इति सर्वकारणत्वाद्वा **ज्येष्ठः** । सर्वातिशयत्वाद्वा **श्रेष्ठः** ।

68. *Jyeṣṭhaḥ śreṣṭhaḥ.*

The Eldest and the most excellent.

As the *śruti* (*CU*, 5. 1) says: 'The *prāṇa* is the eldest and the most excellent,' and also (*BS*, 2. 4. 8) says: 'He is the most excellent,' it may mean the chief *prāṇa*; or *jyeṣṭha*, being the universal cause, and *śreṣṭha* being the best.

ईश्वरत्वेन सर्वासां प्रजानां पतिः **प्रजापतिः** ।।

69. *Prajāpatiḥ.* (197)

The Lord of beings.

हिरण्मयाण्डान्तर्वर्तित्वात् **हिरण्यगर्भो** [1]ब्रह्मा विरिञ्चिः तदात्मा । 'हिरण्यगर्भः समवर्तताग्रे' (तै. सं. ४. १. ८) इति [2]श्रुतेः ।

70. *Hiraṇyagarbhaḥ.* (411)

Brahmā (the creator) is called Hiraṇyagarbha as the dweller in the golden Egg, and (Viṣṇu) is his Self. The *śruti* (*TS*, 4. 1. 8) says: 'At the beginning Hiraṇyagarbha existed'.

भूः गर्भे यस्य सः **भूगर्भः** ।

71. *Bhūgarbhaḥ.*

Having the universe in Himself.

[1] विरिञ्च्यात्मना वा. [2] मन्त्रवर्णात्.

मायाः श्रियः धवः पतिः **माधवः**,[1] मधुविद्यावबोध्यत्वाद्वा ॥
'मौनाद् ध्यानाच्च योगाच्च विद्धि भारत! माधवम् ।'
(उद्योगप. ६८. ४)

इति व्यासवचनाद्वा **माधवः** ॥

72. *Mādhavaḥ*. (167 and 735)

The husband of Lakṣmī.

Or, He who is cognized through *madhuvidyā* (*CU*, 3. 1; *BU*, 2. 5).

Or, Vyāsa (*MB*, Udyo. 68. 4) says: 'O Bhārata! know Mādhava[2] by silence (*mauna*), by meditation (*dhyāna*) and by *yoga*.'

मधुनामानमसुरं सूदितवानिति **मधुसूदनः** ।
'[3]विष्णुकर्णोद्भवं चापि मधुनाममहासुरम् ।
ब्रह्मणोपचितिं कुर्वन् जघान पुरुषोत्तमः ॥
तस्य [4]तात वधादेव देवदानवमानवाः ।
मधुसूदन इत्याहुर्ऋषयश्च जनार्दनम् ॥'
इति महाभारते (२. ६३. १३) ॥ २१ ॥

73. *Madhusūdanaḥ*.

The Slayer of Madhu.

The *Mahābhārata* says: 'The supreme Puruṣa [Viṣṇu] slew also, at the request of Brahmā the great

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[1] मधुविद्यावबोध्यत्वाद्धवत्वाद्वा श्रियोऽनिशम्.
[2] Here *mā* stands for *mauna*, *dha* for meditation and *va* for Yoga.
[3] कर्णमिश्रोद्भवं.
[4] तावद्वधा°.

asura, Madhu, born from Viṣṇu's ear; hence the sages, the *deva-s*, the *asura-s* and men call Viṣṇu by the appellation of Madhusūdana' (*MB*, 2. 63. 13).

(Verse 21)

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ।। २२ ।।

सर्वशक्तिमत्त्वात्[1] **ईश्वरः** ।

74. *Īśvaraḥ.*

The all-Potent.

Gloss: The possessor of the eight *siddhi-s*, the power of becoming as small as an atom (*aṇiman*), etc.

विक्रमः शौर्यम्, तद्योगात् **विक्रमी** ।।

75. *Vikramī.*

The Valiant.

धनुरस्यास्तीति **धन्वी** । व्रीह्यादित्वादिनिः । 'रामः शस्त्रभृतामहम्' (भ. गी. १०. ३१) इति भगवद्वचनम् ।

76. *Dhanvī.*

The Bowman.

BG, 10. 31 says: 'I am Śrī Rāma (Viṣṇu) among the wielders of the bow.'

मेधा बहुग्रन्थधारणसामर्थ्यम्, सा यस्यास्ति स **मेधावी** । 'अस्माया मेधास्रजो विनिः' (पा. सू. ५. २. १२१) इति विनिप्रत्ययः ।

[1] मत्तया.

77. *Medhāvī.*

Of powerful memory,

able to grasp several ideas on different subjects at a time.

विचक्रमे जगद्विश्वं तेन **विक्रमः** । विना गरुडेन पक्षिणा क्रमाद्वा ।

78. *Vikramaḥ.*

Of great strides,

as He traversed the universe, or because He rides (*krama*) the bird (*vi*) Garuḍa.

क्रमणात् क्रमहेतुत्वाद्वा **क्रमः** । 'क्रान्ते विष्णुम्' (मनु. १२. १२१) इति मनुवचनात् ।।

79. *Kramaḥ.*

The Walker.

The *Manusmṛti* (12. 121) says: 'Viṣṇu with regard to motion. . . .' Or He is the cause of movement.

अविद्यमान उत्तमो यस्मात् सः **अनुत्तमः** । 'यस्मात् परं नापरमस्ति किंचित्' (तै. आ. १०. १०. २०) इति श्रुतेः । 'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः' (भ. गी. ११. ४३) इति स्मृतेश्च ।

80. *Anuttamaḥ.*

The Unexcelled.

The *śruti* (*TĀ*, 10. 10. 20) says: 'There is nothing, above or below, equal to Him.' *BG*, 11. 43 also says:

' For your equal exists not; whence another superior to you ?'

दैत्यादिभिः धर्षयितुं न शक्यत इति **दुराधर्षः** ।।

81. *Durādharṣaḥ.*

The Unassailable,

by the demons (*daitya-s*) and others.

प्राणिनां पुण्यापुण्यात्मकं कर्म कृतं जानातीति **कृतज्ञः** ।।
पत्रपुष्पाद्यल्पमपि प्रयच्छतां मोक्षं ददातीति वा ।

82. *Kṛtajñaḥ.* (532)

Knower of actions done.

Good or bad actions of men; or gracious as He confers emancipation on those that offer to Him (in worship) even such common objects as a leaf or a flower.

पुरुषप्रयत्नः कृतिः क्रिया वा । सर्वात्मत्वात् तदाधारतया[1] वा लक्ष्यते कृत्येति वा **कृतिः** ।।

83. *Kṛtiḥ.*

The Effort.

The human effort or the act itself. As the universal Self, He is considered as being at the basis of every act.

स्वमहिमप्रतिष्ठितत्वात् **आत्मवान्** । ' स भगवः कस्मिन् प्रतिष्ठित इति । स्वे महिम्नि ' (छा. उ. ७. २४) इति श्रुतेः ।।

84. *Ātmavān.*

Centred in His own glory.

1 °रत्वेन.

The *śruti* (*CU*, 7. 24) says: 'Where does that immensity abide, my lord ! It abides in its own glory.' (Verse 22)

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ २३ ॥

सुराणां देवानाम् ईशः **सुरेशः** । सूपपदो वा राधातुः शोभनदातॄणां वा ईशः सुरेशः ॥

85. *Sureśaḥ.*

The Lord of gods (*deva-s*).

Or He is the Lord of munificent donors.

आर्तानाम् [1]आर्तिहरणात् शरणम् ।

86. *Śaraṇam.*

The Refuge,

as He destroys the misery of the miserable.

परमानन्दरूपत्वात् शर्म ।

87. *Śarma.*

Bliss,

being supreme Bliss.

विश्वस्य कारणत्वात् विश्वरेताः ।

88. *Viśvaretāḥ*

The universal Cause.

सर्वाः प्रजा यत्सकाशादुद्भवन्ति स **प्रजाभवः** ।

[1] आर्तिहरणत्वात्.

89. *Prajābhavaḥ.*

The Source of all beings.

प्रकाशरूपत्वात् अहः ।

90. *Ahaḥ.*

The day,

because He is the Light.

Gloss: He does not (*a*) destroy (*han*) the people who are His devotees.

कालात्मना स्थितो विष्णुः संवत्सर इत्युक्तः ।

91. *Saṃvatsaraḥ.* (422)

The year.

Viṣṇu in His aspect as time.

व्यालवत् दुराधर्ष[1]गजवद् ग्रहीतुमशक्यत्वात् व्यालः ।

92. *Vyālaḥ*

The Elephant,

difficult to catch hold of. So also is a serpent. (Vyāla).

Impossible to be controlled by the demons, as a wild elephant *vi-ā-la* is.

प्रतीतिः प्रज्ञा प्रत्ययः । 'प्रज्ञानं ब्रह्म' (ऐ. उ. ६) इति श्रुतेः ।

93. *Pratyayaḥ.*

Consciousness.

[1] भुजङ्गवत्.

The *śruti* (*AiU*, 6) says: 'Consciousness (*prajñānam*) is Brahman.'

सर्वाणि दर्शनात्मकानि अक्षीणि यस्य सः **सर्वदर्शनः**। सर्वात्मकत्वात्। 'विश्वतश्चक्षुः' (तै.आ. १०.११) इति श्रुतेः॥

94. *Sarvadarśanaḥ.*

The All-seeing,

because He is omnipresent. The *śruti* (*TĀ*, 10. 1, 11) says: 'Having eyes on all sides; He that has a universal eye.' (Verse 23)

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः।

न जायत इति अजः। 'न जातो न जनिष्यते' (ऋ. सं. १. ८१. ५) इति श्रुतेः॥

'न हि जातो न [1]जायेऽहं न जनिष्ये कदाचन।
क्षेत्रज्ञः सर्वभूतानां तस्मादहमजः स्मृतः॥'
इति महाभारते (शान्तिप. ३३०. ९)

95. *Ajaḥ.* (204 and 521)

Unborn.

The *śruti* (*RV*, 1. 81. 5) says: 'He was neither born nor will he be born.' The *Mahābhārata* (Śān., 330. 9) says: 'I was not born, nor am I born, nor will I have a future birth; I am the soul (*kṣetrajña*) in all beings; hence I am called the unborn.'

[1] जायेय.

सर्वेषामीश्वराणामीश्वरः **सर्वेश्वरः** । 'एष सर्वेश्वरः' (बृ. उ. ४. ४. २२) इति श्रुतेः ।

96. *Sarveśvaraḥ.*

The Lord of all.

The Lord of all lords. The *śruti* (*BU*, 4. 4. 22) says: 'He is the Lord of all.'

नित्यनिष्पन्नरूपत्वात् सिद्धः ।

97. *Siddhaḥ.*

The Perfect,

being eternally perfect.

सर्ववस्तुषु संविद्रूपत्वात्, निरतिशयरूपत्वाद्वा **सिद्धिः** । स्वर्गादीनां विनाशित्वादफलत्वम् ।।

98. *Siddhiḥ.*

Attainment.

The *svarga*, etc. are unsatisfactory as they are perishable, and the only imperishable thing is He who is consciousness in all things and who has a transcendental form.

सर्वभूतानामादिकारणत्वात् **सर्वादिः** ।

99. *Sarvādiḥ.*

The Beginning of all,

because he is the origin of all beings.

स्वरूपसामर्थ्यात् न च्युतो न च्यवते न च्यविष्यत इति अच्युतः । 'शाश्वतं शिवमच्युतम्' (तै. आ. १०. ११) इति

श्रुतेः । तथा च भगवद्वचनम् 'यस्मान्न च्युतपूर्वोऽहमच्युतस्तेन कर्मणा' (शान्तिपर्व. १२. ३३०. १७) इति ।

आद्यं शतकं निर्वृत्तम् ॥

इति प्रथमशतकभाष्यम् ।

100 *Acyutaḥ* (100, 319 and 552)

The Unlapsing.

He has not lapsed and is not lapsing and will not lapse from His own glory; hence the name Acyuta. The *śruti* (*TĀ*, 10. 11) says: 'He is eternal, calm and un-lapsing (Acyuta).' The Lord also (*MB*, 12. 330. 16) says: 'I have not lapsed from My status at any time before; hence I am called Acyuta by that fact.'

Thus end the first hundred names.

अथ द्वितीयशतकभाष्यम्

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ २४ ॥

वर्षणात् सर्वकामानां धर्मो वृषः । कात्-तोयात् भूमिमपादिति कपिर्वराहः । वृषरूपत्वात् कपिरूपत्वाच्च **वृषाकपिः** ॥

'कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्माद् वृषाकपिं प्राह काश्यपो मां प्रजापतिः ॥'

इति महाभारते (शान्तिपर्व. ३३०. २४) ॥

THE SECOND HUNDRED

101. *Vṛṣākapiḥ*.

Dharma and Boar.

Dharma is known as (*vṛṣa*) by its act of pouring out all desired objects; the ' boar ' (*kapi*): as he protected (*pā* to protect) the earth from the (great) waters (*ka*, water). The *Mahābhārata* (Śān. 330. 24) says: ' Kapi means the great Boar and *vṛṣa* means dharma. Hence, the progenitor Kāśyapa calls me by the appellation Vṛṣākapi.'

इयानिति मातुं परिच्छेत्तुं न शक्यते आत्मा अस्येति **अमेयात्मा** ।

102. *Ameyātmā*.

Of indefinable nature.

सर्वसंबन्धविनिर्गतः **सर्वयोगविनिःसृतः** । 'असङ्गो ह्ययं पुरुषः' (बृ. उ. ४. ३. १५) इति श्रुतेः । नानाशास्त्रोक्ताद्[1] योगादवगतत्वाद्वा ॥ २४ ॥

103. *Sarvayogaviniḥsṛtaḥ*.

Devoid of all contacts.

The *śruti* (*BU*, 4. 3. 15) says: ' This Spirit, indeed, is unattached.' Or, He is beyond the reach of the various systems of speculations taught in the *śāstra-s*. Or, He is realized through Yoga taught in the various *śāstra-s*. (Verse 24)

वसुर्वसुमनाः सत्यः समात्मासंमितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥

1 °दपगत°.

वसन्ति सर्वभूतानि अत्र, तेषु अयमपि वसतीति वा **वसुः** ।
'वसूनां पावकश्चास्मि' (भ. गी. १०. २३) इत्युक्तो वा **वसुः** ।

104. *Vasuḥ* (270 and 696)

The Dweller.

Or the Abode of all beings.

Or, 'Vasu' means one of the (eight) Vasu-s, a class of deities, as described (in *BG*, 10. 23): 'I am Pāvaka among the Vasu-s.'

Gloss: He dwells in the heart of the sages (*sādhu-s*), the righteous (*nyāyin-s*) and the quiescent ones (*śānta-s*).

वसुशब्देन धनवाचिना प्राशस्त्यं लक्ष्यते । प्रशस्तं मनो यस्य सः **वसुमनाः** । रागद्वेषादिभिः क्लेशैर्मदादिभिरुपक्लेशैश्च यतो न कलुषितं चित्तं ततस्तन्मनः प्रशस्तम् ।

105. *Vasumanāḥ* (697)

Of great mind.

Vasu (great), here meaning wealth, signifies excellence or superiority; his mind is not polluted with the afflictions of desire, aversion, and with the pairs of pride, etc.; hence 'of great mind'.

अवितथरूपत्वात् परमात्मा **सत्यः** । 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै. उ. २. १) इति श्रुतेः । मूर्तामूर्तात्मकत्वाद्वा । 'सच्च त्यच्चाभवत्' (तै. उ. २. ६) इति श्रुतेः । सदिति प्राणः, तीत्यन्नम्, यमिति दिवाकरः, तेन प्राणान्नादित्यरूपत्वाद्वा

सत्यः । 'सदिति प्राणास्तीत्यन्नं यमित्यसावादित्यः' (ऐ. उ. १. ५) इति श्रुतेः । सत्सु साधुत्वाद्वा **सत्यः** ॥

106. *Satyaḥ* (212 and 869)

The True,

being Paramātman, the reverse of the unreal. The *śruti* (*TU*, 2. 1) says: 'Brahman is existence, knowledge, infinite'; or who is with and without form. The *śruti* (*TU*, 2. 6) says: 'He is endowed with form and devoid of form.' Or *satyam*: *sat*—*prāṇa*, *ti*—food or matter and *yam*—the sun; He is *satya* because His form is made up of *prāṇa*, matter and the sun. The *śruti* (*Ai. U.* 1. 5) says: '*Sat* means *prāṇa*, *ti* food, and *yam* the sun'; or because He is virtue in holy men (*sat*).

समः आत्मा मनो यस्य रागद्वेषादिभिरदूषितः सः **समात्मा** । सर्वभूतेषु समः एक आत्मा वा, 'सम आत्मेति विद्यात्' (कौषी. उ. ३. ९) इति श्रुतेः ।

107. *Samātmā*.

The same Self,

whose mind is undisturbed by love or hatred; or He is same (*sama*) in all beings (*ātman-s*). The *śruti* (*Kau. U*, 3. 9) says: 'One should understand that the Self is the same (in all).'

सर्वैरप्यर्थजातैः परिच्छिन्नो मितः **संमितः**[1] । सर्वैरपरिच्छिन्नोऽमित इति **असंमितः** ॥

[1] संमितः इत्यपि पाठः ।

108. *Asaṃmitaḥ* (*saṃmitaḥ* measured by all.)

Unlimited,

by every other thing.

सर्वकालेषु सर्वविकाररहितत्वात् **समः** । मया लक्ष्म्या सह वर्तत इति वा **समः** ।।

109. *Samaḥ.*

The Same,

at all times, as He is free from all changes. Or united to Lakṣmī. (*Sa* with, and *mā* Lakṣmī, i.e. He is ever with Lakṣmī.)

पूजितः स्तुतः संस्मृतो वा सर्वफलं ददाति, न वृथा करोतीति **अमोघः** । अवितथसंकल्पाद्वा । 'सत्यकामः सत्यसंकल्पः' (छा. उ. ८. १) इति श्रुतेः ।।

110. *Amoghaḥ.* (154)

Of fruitful worship.

He fulfils every desire, when worshipped, praised, or remembered, and never leaves aspirations unfulfilled; or because His will is always unobstructed. The *śruti* (*CU*, 8. 1) says: 'Truthful is His wish and Truthful is His resolve.'

हृदयाख्यं पुण्डरीकमश्नुते व्याप्नोति तत्रोपलक्षित इति **पुण्डरीकाक्षः** । 'यत्पुण्डरीकं पुरमध्यसंस्थम्' (तै. आ. १०. १०) इति श्रुतेः । पुण्डरीकाकारे उभे अक्षिणी अस्येति वा ।।

9

111. *Puṇḍarīkākṣaḥ*.

Pervading the lotus of the heart.

Puṇḍarīka means the lotus of the heart, and *akṣ* to pervade, it, or be seen in it. The *śruti* (*TĀ*, 10. 10) says: 'There is a lotus in the centre of the body'; or, He has lotus-like eyes.

धर्मलक्षणं कर्म अस्येति **वृषकर्मा** ।

112. *Vṛṣakarmā*.

Of righteous action.

Vṛṣa means *dharma* and *karman* action.

धर्मार्थमाकृतिः शरीरं यस्य सः **वृषाकृतिः** । 'धर्मसंस्थापनार्थाय संभवामि युगे युगे' (भ. गी. ४. ८) इति भगवद्वचनात् ।। २५ ।।

113. *Vṛṣākṛtiḥ*.

Incarnated for the sake of righteousness.

The Lord (*BG*, 4. 8) says: 'For the sake of establishing *dharma*, I am born in every age.'

Gloss: We see from the *smṛti-s* that Rāma was *dharma* personified. (Verse 25)

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थाणुर्वरारोहो महातपाः ।। २६ ।।

संहारकाले प्रजाः संहरन् रोदयतीति **रुद्रः** । रुदं राति ददातीति वा, रुर्दुःखं दुःखकारणं वा द्रावयतीति वा **रुद्रः** । रोदनाद् रावणाद् वापि रुद्र इत्युच्यते ।।

'रुर्दुःखं दुःखहेतुं वा विद्रावयति स प्रभुः ।
रुद्र इत्युच्यते तस्माच्छिवः परमकारणम् ॥'

इति लिङ्गपुराणवचनात् ॥

114. *Rudraḥ,*

as He causes beings to cry (*rud*=to cry) when He withdraws them at the time of Pralaya. Rudra may mean one who confers (*ra*=to give) good (*rud*), or one who destroys (*dru*) misery and its cause (*ru*). The *Liṅgapurāṇa* says: The supreme Cause, Śiva, is called Rudra as the Lord puts to flight the cause of misery or misery itself (*ru*).

बहूनि शिरांसि यस्येति **बहुशिराः** । 'सहस्रशीर्षा पुरुषः' (ऋ. सं. १०. ९०. १) इति मन्त्रवर्णात् ॥

115. *Bahuśirāḥ.*

Myriad-headed.

The *śruti* (*RV*, 10. 90. 1) says: 'He is thousand-headed.'

बिभर्ति लोकानिति **बभ्रुः** ।

116. *Babhruḥ.*

The Supporter,

of the worlds.

He as Ādiśeṣa supports the earth.

विश्वस्य कारणत्वात् **विश्वयोनिः** ।

117. *Viśvayoniḥ.* (149)

The universal Cause.

शुचीनि श्रवांसि नामानि श्रवणीयान्यस्येति **शुचिश्रवाः** ॥

118. *Śuciśravāḥ.*

Of holy names.

Whose names are worthy of being heard.

न विद्यते मृतं मरणम् अस्येति **अमृतः** । 'अजरोऽमरः' (बृ. उ. ४. ४. २५) इति श्रुतेः ॥

119. *Amṛtaḥ.*

Immortal.

Because He has no decay or death. The *śruti* (*BU*, 4. 4. 25) says: 'He is undecaying and immortal.'

शाश्वतश्चासौ स्थाणुश्चेति **शाश्वतस्थाणुः** ।

120. *Śāśvatasthāṇuḥ.*

Eternally Firm.

वरमारोहणं यस्मिन्निति **वरारोहः** । वरः आरोहः अङ्कोऽस्येति वा । आरूढानां पुनरावृत्त्यसंभवात् । 'न च पुनरावर्तते' (छा. उ. ८. १५) इति श्रुतेः । 'यं प्राप्य न निवर्तन्ते' (भ. गी. ८. २१) इति स्मृतेश्च ॥

121. *Varārohaḥ.*

Of excellent Ascent.

Vara, excellent and *āroha*, elevation; or Varāroha means the supreme Goal; because those that ascend (*āroha*) it never return. The *śruti* (*CU*, 8. 15) says:

'He does not return to worldly life.' The *smṛti* also (*BG*, 8. 21) says: 'After reaching whom men do not return...'

महत् सृज्यविषयं तपः ज्ञानमस्येति **महातपाः** । 'यस्य ज्ञानमयं तपः' (मु. उ. १. १. ९) इति श्रुतेः । ऐश्वर्यं प्रतापो वा तपो महदस्येति वा **महातपाः** ॥ २६ ॥

122. *Mahātapāḥ.*

Of great knowledge.

Because (the capacity of) His knowledge (*tapas*) to create is very great (*mahat*). The *śruti* (*MU*, 1. 1. 9) says: 'Whose *tapas* is of the nature of knowledge'; or whose glory and greatness are supreme. (Verse 26)

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ २७ ॥

सर्वत्र गच्छतीति **सर्वगः** । कारणत्वेन व्याप्तत्वात् सर्वत्र ।

123. *Sarvagaḥ.*

All-pervading,

as the (universal) cause.

सर्वं वेत्ति विन्दत इति वा **सर्ववित्** । भातीति **भानुः** । 'तमेव भान्तमनुभाति सर्वम्' (मुण्ड. २. २. १०) इति श्रुतेः । 'यदादित्यगतं तेजः' (भ. गी. १५. १२) इत्यादि-स्मृतेश्च । सर्वविच्चासौ भानुश्चेति **सर्वविद्भानुः** ।

124. [1]*Sarvavidbhānuḥ*. (284)

Omniscient Sun.

Or *bhānu* effulgence. The *śruti* (*MU*, 2. 2. 10) says: 'When He shines, all shine after Him.' The *smṛti* (*BG*, 15. 12) also says: 'That splendour which is in the sun . . . .'

विष्वगञ्चति पलायते दैत्यसेना यस्य रणोद्योगमात्रेणेति **विष्वक्सेनः** ।

125. *Viṣvaksenaḥ*.

Routing the armies (of the Asura-s) on all sides, by merely getting Himself ready for the fight.

Gloss: He is always with His devotees who are to be protected.

जनान् दुर्जनान् अर्दयति हिनस्ति, नरकादीन् गमयतीति वा **जनार्दनः** । जनैः पुरुषार्थम् अभ्युदयनिःश्रेयसलक्षणं याच्यत इति **जनार्दनः** ।।

126. *Janārdanaḥ*.

The Chastiser of wicked people.

jana: wicked men. Or, He who sends them to hell; or, He whom men (*jana*) request (*ard*) for all kinds of prosperity and eternal bliss.

[2]वेदरूपत्वात् **वेदः** । वेदयतीति वा **वेदः** ।

[1] 124 makes two names, according to some.

[2] वेदयतीति वेदः.

'तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥'
इति भगवद्वचनात् (भ. गी. १०. ११) ।
'सर्वे वेदाः सर्वविद्याः सशास्त्राः
सर्वे यज्ञाः सर्व इज्याश्च कृष्णः ।
विदुः कृष्णं ब्राह्मणास्तत्त्वतो ये
तेषां राजन्! सर्वयज्ञाः समाप्ताः ॥' इति महाभारते ।

127. *Vedaḥ.*

Embodiment of scriptures.

The Lord (*BG*, 10. 11) says: 'Out of mere compassion for them, I, abiding in their self, destroy the darkness born of ignorance, by the luminous lamp of wisdom.' The *Mahābhārata* (13. App. 1. 118) says: 'All the Veda-s, all the *Vidyā-s*, all the *śāstra-s*, all the *Yajña-s*, and all offerings, are Kṛṣṇa; those Brāhmaṇa-s that know Kṛṣṇa in reality, have performed all the sacrifices.'

यथावत् वेदं, वेदार्थं, वेत्तीति **वेदवित्** ।
'वेदान्तकृद् वेदविदेव चाहम्' (भ. गी. १५. १५) इति
भगवद्वचनात् ॥

128. *Vedavit.*

The knower of Veda-s,

in the true way. (*BG*, 15. 15) says: 'I am the author of the Upaniṣad-s (Vedānta), as well as the knower of the Veda-s.'

अव्यङ्गः ज्ञानादिभिः परिपूर्णोऽविकल उच्यते । व्यङ्गः व्यक्तिर्न विद्यते यस्येति वा **अव्यङ्गः** । 'अव्यक्तोऽयम्' (भ. गी. २. २५) इति भगवद्वचनात् ।

129. *Avyaṅgaḥ.*

The Perfect,

in his wisdom, etc.; or it means the unmanifested. *BG*, 2. 25 says: 'He is unmanifested.'

वेदा अङ्गभूताः यस्य सः **वेदाङ्गः** ।

130. *Vedāṅgaḥ.*

With the Veda-s as His parts.

Gloss: The *śruti* (*TB*, 3. 55) says: 'One who does not know the Veda-s knows not the omnipresent one.'

वेदान् विन्ते विचारयतीति **वेदवित्** ।

131. *Vedavit.*

Spreading the knowledge of the Veda-s.

Gloss: He understands the Veda-s to consist of hundreds of *dharma-s*, which are to be propagated.

कविः क्रान्तदर्शी सर्वदृक् । 'नान्योऽतोऽस्ति द्रष्टा' (बृ. उ. ३. ७. २३) इत्यादि श्रुतेः । 'कविर्मनीषी' (ई. उ. ८) इत्यादिमन्त्रवर्णात् ।। २७ ।।

132. *Kaviḥ.*

All-seer.

The *śruti* (*BU*, 3. 7. 23) says: 'There is no seer except Him.' *ĪU*, 8: 'The Seer, Intelligent. . .'

(Verse 27)

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः [1]कृताकृतः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ।। २८ ।।

लोकानध्यक्षयतीति **लोकाध्यक्षः** । सर्वेषां लोकानां प्राधान्येनोपद्रष्टा ।

133. *Lokādhyakṣaḥ.*

The Lord of the worlds.

He is the chief superintendent of all worlds.

Gloss: He is the Superintendent of the administration of justice.

लोकपालादिसुराणामध्यक्षः **सुराध्यक्षः*** ।

134. *Surādhyakṣaḥ.*

The Lord of the immortals (*deva-s*).

The *deva-s* are the protectors of the world.

Gloss: He is the presiding deity over the *deva-s* who are to be worshipped with ceremonies.

धर्माधर्मौ साक्षादीक्षते तदनुरूपं फलं दातुम्; तस्मात् **धर्माध्यक्षः** ।।

135. *Dharmādhyakṣaḥ.*

The Superintendent of dharma,

as He directly perceives virtue and vice with a view to bestowing appropriate fruits.

कृतश्च कार्यरूपेण अकृतश्च कारणरूपेणेति **कृताकृतः** ।।

[1] कृताकृतिः.

* 'सुराध्यक्षः' इत्यनन्तरं क्वचित्पुस्तके 'स्वाधिकारानुरूपस्वपदस्थानां शत्रु वधनिवारणाद्यपेक्षिताशेषवृत्तिविधानाय प्रत्यक्षत्वेनोपलभ्यत इति सुराध्यक्षः, इत्याधिकः पाठो दृश्यते ।

136. *Kṛtākṛtaḥ.*

Cause and effect.

सर्गादिषु पृथग्विभूतयश्चतस्रः आत्मानः [1]यस्य सः **चतुरात्मा** ।

'ब्रह्मा दक्षादयः कालस्तथैवाखिलजन्तवः ।
विभूतयो हरेरेता जगतः सृष्टिहेतवः ।।
विष्णुर्मन्वादयः कालः सर्वभूतानि च द्विज ।
स्थितेर्निमित्तभूतस्य विष्णोरेता विभूतयः ।।
रुद्रः [2]कालोऽन्तकाद्याश्च समस्ताश्चैव जन्तवः ।
चतुर्धा प्रलयायैता जनार्दनविभूतयः ।।'

इति विष्णुपुराणे (१. २२. ३०-२) ।

137. *Caturātmā.* (769)

Fourfold in His nature.

He has four manifestations during creation, etc. The *VP*, (1. 22. 30-2) says: 'Brahmā, Dakṣa and others, time and all creatures are the [four] energies of Hari which are the causes of creation. Viṣṇu, Manu and others, time and all creatures are the [four] energies of Viṣṇu for protection. Rudra, time, the god of death and all creatures are the four energies of Viṣṇu for universal dissolution.'

'व्यूह्यात्मानं चतुर्धा वै वासुदेवादिमूर्तिभिः ।
सृष्टयादीन् प्रकरोत्येष विश्रुतात्मा जनार्दनः ।।'

इति व्यासवचनात् **चतुर्व्यूहः** ।

[1] यस्येति चतुरात्मा. [2] कालान्तकाद्याश्च इति मुद्रितकोशपाठः ।

138. *Caturvyūhaḥ.* (767)

Of four Manifestations.

Vyāsa says: 'Viṣṇu, of excellent fame, manifests Himself in four forms, Vāsudeva, etc. [Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha] and carries on creation, etc.'

दंष्ट्राश्चतस्रो यस्येति **चतुर्दंष्ट्रः**, नृसिंहविग्रहः। यद्वा सादृश्याद्वा शृङ्गं दंष्ट्रेत्युच्यते। 'चत्वारि शृङ्गाः' (ऋ. सं. ४. ५८. ३) इति श्रुतेः।

139. *Caturdaṃṣṭraḥ.*

Having four teeth [or horns],

in His incarnation as Man-Lion (Narasiṃha); or having four horns, from the similarity of the horns to *fangs.* The *śruti* (*Ṛgveda,* 4. 58. 3) says: 'Possessed of four horns.'

चत्वारो भुजा अस्येति **चतुर्भुजः** ॥ २८ ॥

140. *Caturbhujaḥ.*

The four-armed.

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥

प्रकाशैकरसत्वात् **भ्राजिष्णुः**।

141. *Bhrājiṣṇuḥ.*

The Radiant.

[1]भोज्यरूपतया प्रकृतिर्माया **भोजनम्** इत्युच्यते।

भोगरूपतया.

142. *Bhojanam.*

The Food.

'Food': *Prakṛti* or *māyā*, as the object of experience.

Gloss: He, as Essence (Rasa), is enjoyed by the worshippers. The *śruti* says (*TU*, 2. 7): 'He is indeed the Essence (Rasa).'

पुरुषरूपेण तां प्रकृतिं भुङ्क्त इति **भोक्ता** ॥

143. *Bhoktā.* (500 and 888)

The Experiencer.

As Puruṣa He experiences the *Prakṛti* or *māyā.*

हिरण्याक्षादीन् सहते अभिभवतीति **सहिष्णुः** ॥

144. *Sahiṣṇuḥ.*

The Subduer,

of *daitya-s* such as Hiraṇyākṣa.

Gloss: He endures all disregards shown by the devotees [of course, unconsciously].

हिरण्यगर्भरूपेण जगदादावुत्पद्यते स्वयमिति **जगदादिजः** ।

145. *Jagadādijaḥ.*

Born of the World-Cause,

as He manifests himself as the golden Egg (Hiraṇyagarbha) at the beginning of the universe.

अघं न विद्यते अस्येति **अनघः** । 'अपहतपाप्मा' (छा. उ. ८. १) इति श्रुतेः ॥

146. *Anaghaḥ*. (831)

The Sinless.

The *śruti* (*CU*, 8.1) says: 'He is free from sin.'

Gloss: He is untainted by sin though He resides in the midst of the *saṃsāra* [in His incarnations].

विजयते ज्ञानवैराग्यैश्वर्यादिभिर्गुणैः विश्वमिति **विजयः** ॥

147. *Vijayaḥ*.

Excelling everything,

in wisdom, dispassion, greatness, etc.

यतोऽ[1]तिशेते सर्वभूतानि स्वभावतः, अतो **जेता** ॥

148. *Jetā*.

Transcending all beings,

by His very nature.

विश्वं योनिरस्येति; विश्वश्चासौ योनिश्चेति वा **विश्वयोनिः** ॥

149. *Viśvayoniḥ*.

Having the universe as leading to His inference.

Or, He who is the all-cause.

Gloss: He is the only Cause of the universe.

पुनः पुनः शरीरेषु वसति क्षेत्रज्ञरूपेणेति **पुनर्वसुः** ॥ २९ ॥

[1] जयति स.

150. *Punarvasuḥ*

The repeated Dweller,

as He again and again dwells in the bodies as the individual self (*Kṣetrajña*). (Verse 29)

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।

अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः ।। ३० ।।

इन्द्रमुपगतोऽनुजत्वेनेति **उपेन्द्रः** । यद्वा उपरि इन्द्रः **उपेन्द्रः** ।

'ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरीश्वरः ।

उपेन्द्र इति कृष्ण! त्वां गायन्ति भुवि देवताः ।।'

इति हरिवंशे (६२. ४४) ।

151. *Upendraḥ*.

Younger brother of Indra or Overlord.

As Vāmana (Dwarf-incarnation) He was younger to Indra, their parents beings Kaśyapa and Aditi.

The *Harivaṃśa* (62.44) says: 'You are placed by the Veda-s as lord, just as you are (now) lord over me. So the gods praise You on earth, O Kṛṣṇa, as Upendra.'

बलिं वामनरूपेण याचितवानिति **वामनः** । संभजनीय इति वा । 'मध्ये वामनमासीनं विश्वे देवा उपासते' (क. उ. ५. ३) इति मन्त्रवर्णात् ।

152. *Vāmanaḥ*.

The Dwarf,

because He begged of Bali in the form of a dwarf.

Or Vāmana is worshipped by all gods. The *śruti* (*KU*, 5. 3) says: 'Him, the dwarf, sitting in the middle [of the heart], all gods adore.'

Gloss: He checked (*vāmayati*) the pride of Bali, hence he is called Vāmana.

स एव जगत्त्रयं क्रममाणः प्रांशुरभूदिति **प्रांशुः** ।

‘ तोये तु पतिते हस्ते वामनोऽभूदवामनः ।
सर्वदेवमयं रूपं दर्शयामास वै [1]प्रभुः ॥ ’

‘ भूः पादौ द्यौःशिरश्चास्य चन्द्रादित्यौ च चक्षुषी ’ ।
इत्यादिविश्वरूपं दर्शयित्वा–

‘ तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे ।
नभः प्रक्रममाणस्य [2]जानुमूले व्यवस्थितौ ॥ ’

इति प्रांशुत्वं दर्शितं हरिवंशे (३१. ८६) ।

153. *Prāṃśuḥ.*

The Tall,

as the very same [dwarf] instantly became greater than the three worlds. ‘When the water [accompanying the gift] was poured into His hands, the dwarf was no longer a dwarf. The Lord manifested His universal form’; ‘the earth was His feet, the sky, His head and the sun and moon His eyes.’ Having thus manifested His cosmic form, He traversed the earth. The *Harivaṃśa* says: ‘Then [when He rose up high] the sun and moon came up to his chest. When He walked up the middle region, they [the sun and

1 विभुः. 2 नाभिदेशे व्यवस्थितौ.

moon] reached upto his knees (31. 89).' Thus His tallness is described in the *Harivaṃśa*.

न मोघं चेष्टितं यस्य सः **अमोघः** ।

154. *Amoghaḥ*.

Fruitful,

in his actions.

स्मरतां स्तुवतामर्चयतां च पावनत्वात् **शुचिः** । 'अस्पर्शश्च महाञ्छुचिः' इति मन्त्रवर्णात् ।

155. *Śuciḥ*. (251)

The Pure,

as He purifies those that remember, praise, and worship Him. The *śruti* says: 'He is untouched, great and pure.'

Gloss: He purifies His devotees regardless whether they make offerings or not.

बलप्रकर्षशालित्वात् **ऊर्जितः** ।

156. *Ūrjitaḥ*.

Powerful,

being of immense strength.

अतीत्येन्द्रं स्थितो ज्ञानैश्वर्यादिभिः स्वभावसिद्धैरिति **अतीन्द्रः** ॥

157. *Atīndraḥ.*

He who transcends Indra,

the king of gods, in wisdom, greatness, etc., that are natural to Him.

सर्वेषां संहृतौ प्रतिसंहारात् **संग्रहः** ।

158. *Saṃgrahaḥ.*

The Withdrawer of all (during Pralaya).

[1]सृज्यरूपत्वात् सर्गहेतुत्वाद्वा **सर्गः** ।

159. *Sargaḥ.*

The Creation or Creator,

being the universe or the cause of creation.

एकरूपेण जन्मादिरहिततया धृत आत्मा येन सः **धृतात्मा** ।

160. *Dhṛtātmā.*

Of sustained Self,

as His nature is changeless, ever the same, free from birth, etc.

Gloss: By Him all the devotees are supported by the gift of Ātman.

स्वेषु स्वेष्वधिकारेषु प्रजा नियमयतीति **नियमः** ।

161. *Niyamaḥ.* (865)

The Director,

of beings in their respective functions.

अन्तर्यमयतीति **यमः** ॥ ३० ॥

1 °रूपतया.

162. *Yamaḥ.*

The Controller. (Verse 30)

Gloss: He directs all beings as the Indweller.

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ ३१ ॥

निःश्रेयसार्थिभिः वेदनार्हत्वाद् **वेद्यः** ॥

163. *Vedyaḥ.*

The Knowable,

by those that desire the supreme good.

सर्वविद्यानां वेदितृत्वात् **वैद्यः** ॥

164. *Vaidyaḥ.*

The Knower of all lores (*vidyā-s*).

सदा आविर्भूतस्वरूपत्वात् **सदायोगी** ।

165. *Sadāyogī.*

The eternal Yogin,

as His essence is always manifest.

Gloss: He is awake at all times.

धर्मत्राणाय असुरवीरान् हन्तीति **वीरहा** ॥

166. *Vīrahā.* (741 and 927)

The slayer of the valiant (demons),

Asura-s, in order to protect righteousness.

Gloss: He slays those who proclaim false doctrines.

मायाः विद्यायाः पतिः **माधवः** ।

'मा विद्या च हरेः प्रोक्ता तस्या ईशो यतो भवान् ।
तस्माद् माधवनामासि धवः स्वामीति शब्दितः ॥'
इति हरिवंशे (३. ८८. ४९) ॥

167. *Mādhavaḥ.*

The Lord of knowledge.

The *Harivaṃśa* (3. 88. 49) says: 'O Hari! you are the Lord (*dhava*) of *mā* or knowledge; hence you are named Mādhava, the Master of *mā*.'

Gloss: There is a saying (*BG*, 7. 17): 'I am beloved indeed of the wise.'

यथा मधु परां प्रीतिमुत्पादयति अयमपि तथेति **मधुः** ॥

168. *Madhuḥ.*

The Honey.

He causes great satisfaction, like honey.

शब्दादिरहितत्वादिन्द्रियाणामविषय इति **अतीन्द्रियः** । 'अशब्दमस्पर्शम्' (क. उ. ३. १५) इति श्रुतेः ।

169. *Atīndriyaḥ.*

Transcending all senses,

as He is not sound, etc., which are the objects of senses. The *śruti* (*KU*, 3. 15) says: 'He is beyond words, beyond grasp.'

मायाविनामपि मायाकारित्वात् **महामायः** । 'मम माया दुरत्यया' (भ. गी. ७. १४) इति भगवद्वचनात् ॥

170. *Mahāmāyaḥ.*

The great Illusionist,

as He subjects even the greatest illusionists to illusion. *BG*, 7. 14 says: 'My illusive power (*māyā*) is very difficult to overcome.'

Gloss: 'I am veiled by the illusion created by the *yogamāyā*' (*BG*, 7. 25).

जगदुत्पत्तिस्थितिलयार्थमुद्युक्तत्वात् **महोत्साहः** ।

171. *Mahotsāhaḥ.*

Of great diligence,

because creation, preservation and withdrawal of the universe are carried on by Him diligently.

बलिनामपि बलवत्त्वात् **महाबलः** ।। ३१ ।।

172. *Mahābalaḥ.*

Of great Strength,

being stronger than the strongest. (Verse 31)

Gloss: He never feels tired 'as He is Self-established in His own glory' (*CU*, 7. 24).

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृत् ।। ३२ ।।

बुद्धिमतामपि बुद्धिमत्त्वात् **महाबुद्धिः** ।

173. *Mahābuddhiḥ.*

Of mighty Intellect,

being wiser than the wisest.

महदुत्पत्तिकारणमविद्यालक्षणं वीर्यमस्येति **महावीर्यः** ।

174. *Mahāvīryaḥ.*

Of great energy.

Possessed of energy of the nature of *avidyā* which generates *mahat.*

Gloss: His strength is never diminished.

महती शक्तिः सामर्थ्यमस्येति **महाशक्तिः** ।

175. *Mahāśaktiḥ.*

Of immense Power.

Gloss: The *Kai. U* (21) says: ' Inconceivable is His power '.

महती द्युतिर्बाह्याभ्यन्तरा चास्येति **महाद्युतिः** । ' स्वयं ज्योतिः ' (बृ. उ. ४. ३. ६, १४) इति श्रुतेः । ' ज्योतिषां ज्योतिः' (मु. उ. २. २. ६) इत्यादेश्च ॥

176. *Mahādyutiḥ.*

Of great Splendour,

internally and externally. The *śruti-s* (*BU*, 4. 3. 9) say: ' He is self-radiant; ' *MU*, 2. 2. 9: ' He is the Light of lights.'

' इदं तत् ' इति निर्देष्टुं यन्न शक्यते परस्मै स्वसंवेद्यत्वात् तद् अनिर्देश्यं वपुरस्येति **अनिर्देश्यवपुः** ।

177. *Anirdeśyavapuḥ.* (656)

Of indefinable form,

as it is impossible to define it to others ' as this or that '; for He is self-realized.

ऐश्वर्यलक्षणा समग्रा श्रीर्यस्य सः **श्रीमान्** ॥

178. *Śrīmān.*

The Lord of all prosperity.

Gloss: He possesses the six kinds of prosperities (*aiśvarya, vīrya, yaśas,* etc.).

सर्वैः प्राणिभिरमेयः आत्मा बुद्धिर्यस्य सः **अमेयात्मा** ।

179. *Ameyātmā.*

Of remarkable intelligence which cannot be measured.

Gloss: Vālmīki says: (*Rām.* 1. 1. 78) 'He is unfathomable as the ocean.'

महान्तमद्रिं गिरिं मन्दरं गोवर्धनं वामृतमथने गोरक्षणे च धृतवानिति **महाद्रिधृत्** ।। ३२ ।।

180. *Mahādridhṛt.*[1]

Bearer of the great mountain.

He supported the Mandara and Govardhana mountains, respectively, when the ocean was churned and when the cows were protected (*VP*, 1. 9. 87, 5. 11. 16). (Verse 32)

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ।। ३३ ।।

महानिष्वासः इषुक्षेपो यस्य सः **महेष्वासः** ।

[1] Another reading is *Dhṛk.*

181. *Maheṣvāsaḥ.*

Of mighty bow.

Gloss: [Śrī Rāma says to his brother] 'Bring My bow and arrows, O son of Sumitrā.' This shows He was ever ready to use His mighty bow to protect the good.

एकार्णवाप्लुतां देवीं बभारेति **महीभर्ता** ।

182. *Mahībhartā.*

The Upholder of the earth,

when it was submerged in the great waters.

यस्य वक्षस्यनपायिनी श्रीर्वसति सः **श्रीनिवासः** ।

183. *Śrīnivāsaḥ* (607)

The dwelling place of Śrī.

For the goddess of prosperity (Lakṣmī) ever dwells on His chest.

सतां वैदिकानां साधूनां पुरुषार्थ[1]साधनहेतुः **सतां गतिः** ।।

184. *Satāṃgatiḥ.* (450)

The Refuge of the good.

The *good*: the followers of the Veda-s. To them, He is the means of attaining all the human aspirations.

न केनापि प्रादुर्भावेषु [2] निरुद्ध इति **अनिरुद्धः** ।।

[1] साधनप्राप्तिहेतुः. [2] निरुद्धयत इति.

185. *Aniruddhaḥ.* (638)

The Unobstructed,

in His manifestations, by any one.

सुरानानन्दयतीति **सुरानन्दः** ।

186. *Surānandaḥ.*

He who gladdens the gods.

'नष्टां वै धरणीं पूर्वमविन्दं [1]वै गुहागताम् ।
गोविन्द इति तेनाहं देवैर्वाग्भिरभिष्टुतः ॥'
(शान्ति. ३३०. ५)

इति मोक्षधर्मवचनात् **गोविन्दः** ।

'अहं किलेन्द्रो देवानां त्वं गवामिन्द्रतां गतः ।
गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतम् ॥'
(हरि. ६२. ४३)

'गौरेषा [2]भूस्तथा वाणी तां च विन्दयते भवान् ।
गोविन्दस्तु ततो देव! मुनिभिः कथ्यते भवान् ॥'
इति हरिवंशे (३. ८८. ५०) ॥

187. *Govindaḥ.* (539)

The Reclaimer of the earth.

The *Mahābhārata*, Mokṣadharma (Śān., 330. 5) says: 'I first rescued (*vinda*) the earth (*go*) which was carried away and hidden in depths of the Ocean (by an *asura*); hence I am praised by the appellation *Govinda* by gods, and scriptures.' The *Harivaṃśa* (62.

[1] यद्गुहागताम्. [2] तु तथा.

43 and 3. 88. 50) says: 'I am Indra (lord) over the *deva-s*, you are lord over the cows, hence the world will ever praise you as Govinda; speech too is named *go*, and since you confer speech, O Lord, the sages call you Govinda.'

Gloss: *Go+vid* has the following ten meanings: *Go* 1. *Svarga* (Heaven—He transcends Heaven). 2. Arrows (He knows all the weapons). 3. Cattle (He is the leader of the ignorant ones). 4. Speech (He is to be known by the Veda-s). 5. Thunderbolt (He has the *Vajra* marks on His feet). 6. Quarters (He is known in all quarters). 7. Eyes (He is in the person residing in the eyes). 8. The sun (He is in the disc of the sun). 9. Earth (He recovered the earth from the Titans). 10. Waters (His seat is in the waters).

गां *(गौः वाणी तां) विन्दन्तीति **गोविदः**। तेषां पतिर्विशेषेणेति **गोविदां पतिः** ॥ ३३ ॥

188. *Govidāṃpatiḥ.*

The Lord of the wise.

He is the Lord of those that excel in speech.

(Verse 33)

Gloss: He is the Lord of the knowers of the Veda-s in the form of *haṃsa* (spiritual preceptors).

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥ ३४ ॥

*( ) अयं धनुरङ्कितपाठः केषुचित् पुस्तकेषु दृश्यते ।

तेजस्विनामपि [1]तेजस्त्वात् **मरीचिः**, 'तेजस्तेजस्विनामहम्' (भ. गी. १०. ३६) इति भगवद्वचनात् ।

189. *Marīciḥ.*

The Refulgent,

as He outshines the most brilliant. *BG*, 10. 36 says: 'I am the splendour of the resplendent.'

He reveals His form to others by incarnations.

स्वाधिकारात् [2]प्रमाद्यतीः प्रजा दमयितुं शीलं यस्य वैवस्वतादिरूपेणेति **दमनः** ।

190. *Damanaḥ.*

The Subduer,

of those that swerve from their assigned duties, such as the king, the law-giver Manu, etc.

अहं स इति तादात्म्यभावितः संसारभयं हन्तीति **हंसः** । पृषोदरादित्वाच्छब्दसाधुत्वम् । हन्ति गच्छति [3]सर्वशरीरेष्विति वा । 'हंसः शुचिषत्' (क. उ. ५. २) इति मन्त्रवर्णात् ।

191. *Haṃsaḥ.*

The Destroyer of fear,

as He removes the fear of *saṃsāra* of those that meditate on Him as 'I am He'. Or, the root *han* means to go (to move). Hence, He who moves in all bodies. The *śruti* (*KU*, 5. 2) says: 'He is *Haṃsa*, dwelling in Heaven.'

[1] तेजस्वित्वात्. [2] प्रमाद्यन्तीः. [3] सर्वपुरेषु शरीरेषु.

शोभनपर्णत्वात् **सुपर्णः**। 'द्वा सुपर्णा' (मु. उ. ३. १. १; श्वे. ४. ६) इति मन्त्रवर्णात्। 'सुपर्णः पततामस्मि' इतीश्वरवचनात् (म. भा. ५. १५३. १३)।

192. *Suparṇaḥ* (855)

Of beautiful wings (in His *Vibhūti* as Garuḍa).

The *śruti* (*MŪ*, 3. 1. 1; *Śv. U*, 4. 6) says: 'There are two birds, (of beautiful wings), etc.' and the Lord says (*MB*, 5. 153. 13): 'I am Suparṇa among birds'.

Gloss: He flies [the devotees] to the other shore of the ocean of *saṃsāra*.

भुजेन गच्छतामुत्तमो **भुजगोत्तमः**॥

193. *Bhujagottamaḥ*.

The best of divine serpents.

Gloss: Ādiśeṣa, a partial incarnation of Viṣṇu. He supports the earth on His thousand hoods.

हिरण्यमिव कल्याणी नाभिरस्येति **हिरण्यनाभः**

194. *Hiraṇyanābhaḥ*.

Of golden-hued navel; or having an agreeable and beautiful navel.[1]

बदरिकाश्रमे नरनारायणरूपेण शोभनं तपश्चरतीति **सुतपाः**। 'मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः' इति [2]स्मृतेः (मा. भा. १२. २४२. ४)।

[1] हितरमणीयनाभित्वात्. [2] स्मरणात्.

195. *Sutapāḥ.*

Of excellent austerities.

As He is [still] performing excellent austerities (*tapas*) in Badarikāśrama in the form of Nara and Nārāyaṇa. The *smṛti* (*MB*, 12. 242. 4) says: 'The concentration of mind and senses is called supreme *tapas*.'

पद्ममिव सुवर्तुला नाभिरस्येति, पद्मस्य हृदयपद्मस्य नाभौ मध्ये [1]प्रकाशमानत्वाद्वा **पद्मनाभः**। पृषोदरादित्वात् साधुत्वम् ॥

196. *Padmanābhaḥ.*

Having a navel like the lotus.

Or, because He shines in the centre of the lotus of the heart.

प्रजानां पतिः पिता **प्रजापतिः** ॥ ३४ ॥

197. *Prajāpatiḥ.* (34)

The Protector of beings.

अमृत्युः सर्वदृक् सिंहः

मृत्युः विनाशः तद्धेतुर्वा अस्य न विद्यत इति अमृत्युः ॥

198. *Amṛtyuḥ.*

Free from death,

or its cause.

Gloss: 'I prostrate before the Death of death,' so says the *śruti*.

सर्वं प्राणिनां कृताकृतं पश्यति स्वाभाविकेन बोधेनेति सर्वदृक् ।

[1] प्रकाशनाद्वा.

199. *Sarvadṛk.*

All-seeing.

As He cognizes through His innate light the actions of all beings, good or bad.

हिनस्ति स्मरणमात्रेण समस्तपापानीति सिंहः । पृषोदरादित्वात् साधुत्वम् ।।

200. *Siṃhaḥ.*

The Destroyer (Lion) of sins.

The etymology of *siṃha* is from the root *han* to kill. He who destroys the sins of devotees when they merely remember Him.

Gloss: The man-lion incarnation.

Thus ends the second hundred.

इति द्वितीयशतकभाष्यम् ।।

अथ तृतीयशतकभाष्यम्

संधाता संधिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ।। ३५ ।।

कर्मफलैः पुरुषान् संधत्त इति संधाता ।

THE THIRD HUNDRED

201. *Saṃdhātā.*

The Regulator,

because He joins men to the [respective] results of their acts (*Br. Sū*, 3. 2. 38).

Gloss: He bestowed eternal prosperity on Prahlāda and others.

फलभोक्ता च स एवेति **संधिमान्** ।

202. *Saṃdhimān.*

The Experiencer,

being the experiencer of the results too (in His jīva aspect).

सदैकरूपत्वात् **स्थिरः** ॥

203. *Sthiraḥ.*

He who is the Constant,

being always the same. He is free from birth, decay, etc.

Gloss: He is constant in His distribution of [good results] to the devotees and even to the irreligious.

अजति गच्छति क्षिपतीति वा **अजः** ॥

204. *Ajaḥ.* (95, 521)

The Mover.

Or He who moves into the heart of the devotees.

Or He discharges arrows against demons.

मर्षितुं सोढुं दानवादिभिर्न शक्यत इति **दुर्मर्षणः** ।

205. *Durmarṣaṇaḥ.*

The Unbearable,

to the enemies, the *asura-s* in battle.

Gloss: There are sayings [in the Purāṇā-s] 'I can slay these, if I wish, by the tip of my fingers.'

श्रुतिस्मृत्यादिभिः सर्वेषामनुशिष्टिं करोतीति **शास्ता** ।

206. *Śāstā.*

The Teacher.

He instructs all by [means of] *śruti* and *smṛti*.

विशेषेण श्रुतः सत्यज्ञानादिलक्षणः आत्मा अतो **विश्रुतात्मा** ।

207. *Viśrutātmā.*

Of renowned Self.

'Self' characterized by truth, wisdom, etc. and He who is specially glorified [in the *śruti-s*].

Gloss: His form is known to all through scripture.

सुरारीणां निहन्तृत्वात् **सुरारिहा** ॥ ३५ ॥

208. *Surārihā.* (Verse 35)

Destroyer of the foes of gods (*sura-s*).

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ ३६ ॥

समस्तविद्यानामुपदेष्टृत्वात् सर्वेषां जनकत्वाद्वा **गुरुः** ।

[1]209. *Guruḥ.* (493)

The Preceptor,

[1] 209 and 210 make one name according to one tradition.

as He is the promulgator of all *vidyā-s*, or as He is the generator of all beings.

Gloss: He is the supreme *guru* to Brahmā and others.

विरिञ्चयादीनामपि ब्रह्मविद्यासंप्रदायकत्वात् **गुरुतमः ।** 'यो ब्रह्माणं' (श्वे. उ. ६. १८) इति मन्त्रवर्णात् ।।

210. *Gurutamaḥ.*

The supreme Teacher.

As He is the imparter of *brahmavidyā* (science of Liberation) even to Brahmā and others. The *śruti* (*ŚU*, 6. 18) says: 'He first created Brahmā, and imparted to him the Veda-s.'

धाम ज्योतिः । 'नारायणपरो ज्योतिः' (म. ना. उ. ११. ४) इति मन्त्रवर्णात् । सर्वकामानामास्पदत्वाद्वा **धाम** । 'परमं ब्रह्म धाम' (मु. उ. ३. २. १) इति श्रुतेः ।

211. *Dhāma.*

The Effulgence.

The *śruti* (*MNU*, 11. 4) says: 'Nārāyaṇa is the supreme Light'; or *dhāma*: abode, as He is the abode of all desired objects. The *śruti* (*MU*, 3. 2. 1) says: 'Brahman is the supreme Abode.'

सत्यवचनधर्मरूपत्वात् **सत्यः** । 'तस्मात् सत्यं परमं वदन्ति' (म. ना. उ. २२. १) इति श्रुतेः । सत्यस्य सत्यमिति वा । 'प्राणा वै सत्यं, तेषामेष सत्यम्' (बृ. उ. २. १. २०) इति श्रुतेः ।

212. *Satyah.* (106)

Truth.

As He is the essence of Truth. The *śruti* (*MNU*, 22. 1) says: 'Therefore, they say:—Truth is supreme.' Or He is the truth of truth. The *śruti* (*BU*, 2. 1. 20) says: 'The beings *prāṇa-s* are the truth and He is the Truth of them.'

सत्य: अवितथ: पराक्रमो यस्य स: **सत्यपराक्रमः** ।

213. *Satyaparākramaḥ.*

Of truthful valour.

निमीलिते यतो नेत्रे योगनिद्रारतस्य अत: **निमिषः** ।

214. *Nimiṣaḥ.*

He whose eyes are closed.

His eyes are closed during his yogic sleep (*yoganidrā*).

नित्यप्रबुद्धस्वरूपत्वात् **अनिमिषः** । मत्स्यरूपतया वा आत्मरूपतया वा **अनिमिषः** ।।

215. *Animiṣaḥ.*

He who is ever awake,

being ever wise; or, *animiṣa* may mean the incarnation of *matsya* (fish) which has no eyelids. Or He is the Self (ever awake).

भूततन्मात्ररूपां वैजयन्त्याख्यां स्रजं नित्यं बिभर्तीति **स्रग्वी** ।

216. *Sragvī.*

The Garlanded.

He always wears the garland Vaijayantī, the symbol of the *tanmātra-s*, rudiments of the elements.

वाचः विद्यायाः पतिः **वाचस्पतिः**। सर्वार्थविषया धीः बुद्धिरस्येति **उदारधीः**। वाचस्पतिरुदारधीरित्येकं नाम ॥ ३६ ॥

217. *Vācaspatiḥ udāradhīḥ.*[1]

The Lord of science (Vidyā), being of magnificent intellect. (Verse 36)

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ ३७ ॥

अग्रं प्रकृष्टं पदं नयति मुमुक्षूनिति **अग्रणीः** ।

218. *Agraṇīḥ.*

Leader to the forefront.

Leading those that are desirous of liberation to the supreme status.

Gloss: He leads His devotees to Himself.

भूतग्रामस्य नेतृत्वात् **ग्रामणीः** ।

219. *Grāmaṇīḥ.*

The Director of the group,

of beings in all activities.

Gloss: He directs His devotees to the assembly of everliberated ones (*nityasiddha-s*).

श्रीः कान्तिः सर्वातिशायिता अस्येति **श्रीमान्** ॥

[1] 217 makes two names according to one tradition.

220. *Śrīmān.* (22)

He who is radiant.

The Light which excels all.

Gloss: Though He incarnated as fish, His splendour was supreme in that form.

प्रमाणानुग्राहको भेदकारकस्तर्को **न्यायः** ।।

221. *Nyāyaḥ.*

Argument,

that enunciates distinction and sustains proofs.

Gloss: He is the unshakable Power of reasoning for those who want to go beyond the *śāstra-s.*

जगद्यन्त्रनिर्वाहकः **नेता** ।

222. *Netā.*

The Regulator,

of the machine of the cosmos.

श्वसनरूपेण भूतानि चेष्टयतीति **समीरणः** ।।

223. *Samīraṇaḥ.*

The Breath,

that causes motion in beings.

सहस्राणि मूर्धानोऽस्येति **सहस्रमूर्धा** ।

224. *Sahasramūrdhā.*

The thousand-headed.

Gloss: The *Puruṣasūkta* (*RV,* 10. 90. 1) says: 'Thousand-headed is the Puruṣa'.

विश्वस्यात्मा **विश्वात्मा** ।

225. *Viśvātmā.*

The universal Self.

Gloss: He manifests Himself by His knowledge and energy as the universe, as the *śruti* (*PS*, 1) says: 'He covers the earth, etc.'

सहस्राण्यक्षीणि यस्य सः **सहस्राक्षः** ।

226. *Sahasrākṣaḥ.*

The Thousand-eyed.

सहस्राणि पादा अस्येति **सहस्रपात्** । 'सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्' (ऋ. सं. १०. ९०. १) इति श्रुतेः ।। ३७ ।।

227. *Sahasrapāt.*

The thousand-footed.

The *śruti* (*PS*:*RV*, 10. 90. 1) says: 'The Puruṣa is thousand-headed, thousand-eyed, and thousand-footed.'

(Verse 37)

आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।
अहः संवर्तको वह्निरनिलो धरणीधरः ।। ३८ ।।

संसारचक्रम् आवर्तयितुं शीलमस्येति–**आवर्तनः** ।

228. *Āvartanaḥ.*

He turns the wheel of worldly life.

संसारबन्धान्निवृत्त आत्मा स्वरूपमस्येति **निवृत्तात्मा** ।

229. *Nivṛttātmā.* (597)

The unbound Self,

as He is free from the bonds of worldly life.

आच्छादिकया अविद्यया संवृतत्वात् **संवृतः** ।

230. *Saṃvṛtaḥ.*

He who is veiled,

by nescience (*avidyā*) that covers Him.

Gloss: He is surrounded by the splendour of the sun and is beyond darkness, so the *śruti* (*TĀ*, 3. 13. 2) says.

सम्यक् प्रमर्दयति रुद्रकालाद्याभिः विभूतिभिरिति **संप्रमर्दनः** ।

231. *Sampramardanaḥ.*

The Crusher,

by manifestations like Rudra, Death and the rest.

सम्यगह्नां प्रवर्तनात् सूर्यः **अहःसंवर्तकः** ।

232. *Ahaḥsaṃvartakaḥ.*

The Regulator of day,

as the sun.

Gloss: He regulates the day, time, seasons, etc.

[1]वहनात् **वह्निः** । 'देवेभ्यो हव्यं वह नः प्रजानन्' (तै. ब्रा. २. ५. ८) इति श्रुतेः ।

233. *Vahniḥ.*

The Fire.

As He carries (*vah*=to carry) the oblations to the gods.

[1] होतव्यवह°.

The *śruti* (*TB*, 2. 5. 8) says 'Knowing well, carry our oblation to the gods.'

[1]अनादित्वात् **अनिलः**[2] । अनादाता अनिलयो वा **अनिलः**

234. *Anilaḥ*. (812)

The Beginningless.

As He is without beginning (*anādi*), He is called *anila* or He is unaffected by virtue and vice, like air. Or He is beyond dissolution.

Gloss: He is supreme. He is the life itself, as the *śruti* (*TU*, 2. 7) says: 'Who will live, who will be sentient, without Him'?

शेषरूपेण च धरणीं धत्त इति **धरणीधरः** ।। ३८ ।।

235. *Dharaṇīdharaḥ*.

The Bearer of the earth, (Verse 38)

as Ādiśeṣa, the divine serpent, and also as the Boar.

सुप्रसादः प्रसन्नात्मा विश्वदृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतः[3] साधुर्जह्नुर्नारायणो नरः ।। ३९ ।।

शोभनः प्रसादो यस्य; अपकारवतामपि शिशुपालादीनां मोक्षप्रदातृत्वादिति **सुप्रसादः** ।

236. *Suprasādaḥ*.

The Gracious,

as He gives salvation even to such wrong-doers as Śiśupāla and others at the proper time.

[1] वायुर्वा अनिलः अना. [2] अनिलयः अनिलः अनादानादनिल इवानिलः अनादित्वादनिति योऽसौ अनिलः. [3] सत्कृतिः.

रजस्तमोभ्यामकलुषित आत्मा अन्तःकरणमस्येति **प्रसन्नात्मा** । यद्वा प्रसन्नस्वभावः। कारुणिक इत्यर्थः । अवाप्तसर्वकामत्वाद्वा ।

237. *Prasannātmā.*

Of delightful nature.

His inner sense (*antaḥkaraṇa*) is untainted by the qualities of passion (*rajas*) and inertia (*tamas*); or He is ever-merciful; or on account of all His desires being fulfilled.

विश्वं धृष्णोतीति **विश्वधृक्** ' ञिधृषा प्रागल्भ्ये ।

238. *Viśvadhṛk* (*Viśvasṛk*).

The Overlord of the cosmos.

Gloss: *Viśvasṛk*: The creator of the universe.

विश्वं भुङ्क्ते भुनक्ति पालयतीति वा **विश्वभुक्** ।

239. [1]*Viśvabhuk.*

The Enjoyer of the cosmos.

Or Ruler of it.'

हिरण्यगर्भादिरूपेण विविधं भवतीति **विभुः** । । ' नित्यं विभुम् ' (मु. उ. १. १. ६.) इति मन्त्रवर्णात् ।।

240. *Vibhuḥ.* (880)

He who is multiform,

as Hiranyagarbha and others. The *śruti* (*MU*, 1. 1. 6) says: 'He is eternal and multiform.'

सत्करोति पूजयतीति **सत्कर्ता** ।

[1] 239 and 240 make one name according to a tradition.

241. *Satkartā.*

He honours (good people).

Gloss: He reveres good people; as the saying is, 'He, the radiant, served his *guru-s*, etc.'

पूजितैरपि पूजितः **सत्कृतः** ।

242. *Satkṛtaḥ.*

He who is worshipped,

even by those who are adored.

Gloss: He becomes pleased even with a little offering of the wise (*Rāmāyaṇa*, 1. 1. 58).

[1]न्यायवर्ती **साधुः** । साधयतीति वा साध्यभेदानुपादानात् साध्यमात्रसाधको वा ।

243. *Sādhuḥ.*

The Righteous.

Or He accomplishes [everything], or He who fulfils a thing without the help of the usual requisites.

Gloss: He helps the good, becoming a messenger, etc. as each case may demand.

जनान् संहारसमये[2] अपह्नुते अपनयतीति **जह्नुः** । [3]जहात्यविदुषः, भक्तान् नयति [4]परं पदमिति वा ॥

244. *Jahnuḥ.*

The Disintegrator,

[1] न्याय्यवृत्ततया; न्याय्यप्रवृत्ततया न्यायप्रवृत्तितया. [2] काले.
[3] जहात्यविदुषोऽभक्तान् अपनयति परमिति वा. [4] परमिति.

of men during the withdrawal of the universe, or because He leads those devoid of devotion away from the supreme. Or He leads the devotees to final beatitude.

नरः आत्मा । ततो जातान्याकाशादीनि नाराणि कार्याणि, तानि कार्याणि अयते कारणात्मना व्याप्नोति । अतश्च तान्ययनमस्येति **नारायणः** ।

'यच्च किंचिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥'
(म. ना. उ. ११. ६) इति मन्त्रवर्णात् ।

'नराज्जातानि तत्त्वानि नाराणीति [1]ततो विदुः ।
तान्येव चायनं तस्य तेन नारायणः स्मृतः ॥'
इति महाभारते ।

[2]नराणां जीवानामयनत्वात् प्रलय इति वा 'यत्प्रयन्त्यभिसंविशन्ति' (तै. उ. ३. १) इति श्रुतेः ॥

'नाराणामयनं यस्मात् तस्मान्नारायणः स्मृतः ।'
इति ब्रह्मवैवर्तात्[3] ।

'[4]आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तस्मान्नारायणः स्मृतः ॥'
(मनु. १. १०) इति मनुवचनाद्वा **नारायणः** ।

[1] विदुर्बुधाः. [2] नाराणामयनत्वात्. [3] वैवर्ते.
[4] अत्र आनन्दगिरीये मुद्रितकोशे 'आपो नारा' इत्यादिसंपूर्णश्लोकपाठो दृश्यते.

'नारायणाय नम इत्ययमेव [1]सत्यः
संसारघोरविषसंहरणाय मन्त्रः ।
शृण्वन्तु भव्यमतयो यतयोऽस्तरागा
उच्चैस्तरामुपदिशाम्यहमूर्ध्वबाहुः ॥'
इति श्रीनरसिंहपुराणे (१८. ३१)

245. *Nārāyaṇaḥ*.

Nara: Ātman; *Nāra*: the ether and other effects that are produced from it; He, as their cause, pervades them and they are thus His abode (*ayana*). Hence He is named *Nārāyaṇa*. The *śruti* (*MNU*, 11. 6) says: 'The in and out of this whole universe, whatever we see or hear,-all these-are pervaded by *Nārāyaṇa*.' The *Mahābhārata* (13. App. 13 Pr. 12-13) says: 'The categories (*tattva-s*) are called *nāra*, as they are sprung from *nara* (Ātman); He is called *Nārāyaṇa* as they are His abode.' Or because He is the abode of the people during Pralaya. The *śruti* (*TU*, 3. 1) says: 'Whom they approach, and enter.' *BVP*: As He is the seat of *nāra-s*, He is called *Nārāyaṇa*.' According to *Manusmṛti* (1. 10): 'The waters are called *nāra-s* which come out of Nara (Self). As they are originally His abode, He is called Nārāyaṇa.' The *Narasiṃha Purāṇa* (18. 31) says: 'This is the real *mantra* that destroys the deadly poison of *saṃsāra*—*Nārāyaṇāya namaḥ* [salutation to Nārāyaṇa]. This I proclaim very loudly with uplifted hands; let the ascetics, with passions curbed and intellects clear, listen to me.'

[1] सत्यं.

'नयतीति **नरः** प्रोक्तः परमात्मा सनातनः'। इति व्यासवचनम् ॥ ३९ ॥

246. *Naraḥ.* (Verse 39)

The Leader.

'The eternal Paramātman is named Nara as He leads [*nī*=to lead] [every thing],' so says Vyāsa.

Nara means *jīva-s*, as they are His parts (*vibhūti-s*).

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥ ४० ॥

यस्मिन् संख्यानामरूपभेदादिः न विद्यते स **असंख्येयः**।

247. *Asaṃkhyeyaḥ.*

The Unaccountable.

To Him no number, name, form, etc. are applicable.

अप्रमेयः आत्मा [1]स्वरूपमस्येति **अप्रमेयात्मा**।

248. *Aprameyātmā.*

Immeasurable Self.

अतिशेते सर्वम् अतो **विशिष्टः**। 'विश्वतः परमं नित्यम्' (तै. आ. १०. ११. १) इति श्रुतेः।

249. *Viśiṣṭaḥ.*

Transcendental.

as He transcends all. The *śruti* (TĀ, 10. 11. 1) says: 'He is supreme and eternal.'

[1] रूपम°.

शिष्टं शासनं करोतीति **शिष्टकृत्**। शिष्टान् करोति पालयतीति वा। सामान्यवचनो धातुर्विशेषवचनो दृष्टः 'कुरु काष्ठानि' इत्याहरणे यथा तद्वदिति **शिष्टकृत्**।

250. *Śiṣṭakṛt.*

He commands.

Or the protector of virtuous ones. The root *kṛt* is used here in the sense of 'protection'. Roots having a common meaning are used in a special sense in certain cases. For instance, the word *kuru* in *kuru kāṣṭhāni* (make fuel) means 'fetch'.

अञ्जनं माया तत्कार्यं च; तद्रहितो निरञ्जनः **शुचिः**॥

251. *Śuciḥ.* (155)

Stainless,

being unaffected by *māyā.*

(250 and 251) Gloss: He makes the devotees shine according to their devotion, which they are not deprived of, at any time.

सिद्धो निर्वृत्तः अर्थ्यमानोऽर्थोऽस्येति **सिद्धार्थः**। 'सत्यकामः' (छा. उ. ८. १) इति श्रुतेः।

252. *Siddhārthaḥ.*

He whose objects are fulfilled.

He obtains whatever He desires. The *śruti* (*CU*, 8. 1) says: 'Truthful is His wish.'

Gloss: *Smṛti* says: 'There is nothing either to fulfil or to be fulfilled.'

सिद्धो निष्पन्नः संकल्पोऽस्येति **सिद्धसंकल्पः**। 'सत्य-संकल्पः' (छा. उ. ८. १) इति श्रुतेः ॥

253. *Siddhasaṃkalpaḥ.*

Of accomplished resolutions.

The *śruti* (*CU*, 8. 1) says: 'Truthful is His resolve.'

सिद्धिं फलं कर्तृभ्यः स्वाधिकारानुरूपतो ददातीति **सिद्धिदः**।

254. *Siddhidaḥ.*

The Bestower of fruits,

on the performers according to their desert.

[1]सिद्धेः साधकत्वात् **सिद्धिसाधनः** ॥ ४० ॥

255. *Siddhisādhanaḥ.* (Verse 40)

He is the promoter of achivements.

Gloss: Even at the time of performance of action, the devotees feel happiness.

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ ४१ ॥

वृषः धर्मः पुण्यम्, तदेवाहः, प्रकाशसामर्थ्यात्। यज्ञविशेषो वा द्वादशाहादिः क्रतुः वृषाहः सोऽस्यास्तीति **वृषाही**। वृषाह इत्यत्र 'राजाहःसखिभ्यष्टच्' (पा. सू. ५. ४. ९१) इति टच् प्रत्ययः समासान्तः ॥

256. *Vṛṣāhī.*

The Revealer of *dharma.*

[1] सिद्धेः क्रियायाः साध°.

Or the performer of *dharma*-sacrifice.

Vṛṣa: *dharma*; *aha*: a sacrifice occupying twelve days, etc. of which He is the performer or enjoyer as Devatā.

वर्षत्येष भक्तेभ्यः कामान् इति **वृषभः** ॥

257. *Vṛṣabhaḥ*.

The Showerer,

of desired objects on His devotees.

Gloss: He gives blessing to His devotees scorched by the fire of *saṃsāra*.

विष्णुः 'विष्णुर्विक्रमणात्' (उद्योग. ६८. १३) इति व्यासेनोक्तेः ।

258. *Viṣṇuḥ*. (2)

The Pervader.

According to Yāska or Vyāsa (*MB*, 5. 68. 13) *Viṣṇu* is he who traverses this universe by three steps.

Gloss: Viṣṇu is Sūrya. *BG*, 10, 21 says: 'I am Viṣṇu among the twelve suns (*āditya-s*).' He identifies Himself with these suns.

वृषरूपाणि सोपानपर्वाणि आहुः परंधामारुरुक्षोरित्यत **वृषपर्वा** ॥

259. *Vṛṣaparvā*.

Having *dharma* as steps.

Sages say that those who desire to reach the supreme abode have to go up the steps of the ladder of *dharma*.

प्रजाः वर्षतीवोदरमस्येति **वृषोदरः** ।

260. *Vṛṣodaraḥ.*

He in whom all beings are contained.

i.e. He is the source of all beings.

वर्धयतीति **वर्धनः** ।

261. *Vardhanaḥ.*

The Nourisher.

Gloss: The *smṛti* says: 'We should be protected by you, O king, as we are in your reign.'

प्रपञ्चरूपेण वर्धत इति **वर्धमानः** ॥

262. *Vardhamānaḥ.*

He who expands.

Or the universe itself.

Gloss: He enriches His people in every respect.

इत्थं वर्धमानोऽपि पृथगेव तिष्ठतीति **विविक्तः** ॥

263. *Viviktaḥ.*

The Solitary.

Though He thus pervades the cosmos yet He is unattached.

Gloss: He distinguishes Himself by His supreme qualities.

श्रुतयः सागर इवात्र निधीयन्त इति **श्रुतिसागरः** ॥ ४१ ॥

264. *Śrutisāgaraḥ.*

The ocean of scriptural texts (*śruti-s*).

That is the *śruti-s* rest in Him. (Verse 41)

Gloss: The *śruti-s* reveal him (*BG*, 15. 15).

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ।। ४२ ।।

शोभना भुजाः जगद्रक्षाकरा अस्येति **सुभुजः** ।

265. *Subhujaḥ.*

Of majestic arms.

Majestic in protecting the world.

पृथिव्यादीन्यपि लोकधारकाण्यन्यैः धारयितुमशक्यानि धारयन् न केनापि धारयितुं शक्यत इति **दुर्धरः** । दुःखेन ध्यान-समये मुमुक्षुभिः हृदये धार्यत इति वा **दुर्धरः**

266. *Durdharaḥ.* (715)

Difficult to be borne.

None can support and bear Him who supports even the earth, etc., that support all; or He whom the Yogin-s, desirous of liberation, find it difficult to hold in their hearts during meditation.

यतो निःसृता ब्रह्ममयी वाक् तस्मात् **वाग्मी** ।

267. *Vāgmī.*

He from whom proceeds sacred speech, which pertains to Brahman.

Gloss: The saying is: 'He replies intelligently like the god of speech (Bṛhaspati).'

महांश्चासाविन्द्रश्चेति **महेन्द्रः**, ईश्वराणामपीश्वरः ।

268. *Mahendraḥ.*

The great Indra.

He is the Lord of lords.

Gloss: He is the Lord of splendour, strength, and prosperity.

वसु धनं ददातीति **वसुदः** ।

'अन्नादो वसुदानः' (बृ. उ. ४. ४. २४) इति श्रुतेः

269. *Vasudaḥ.*

The Giver of wealth.

The *śruti* (*BU*, 4. 4. 24) says: 'He is the consumer of food and giver of wealth.'

Gloss: He surpasses Kubera in munificence.

दीयमानं तद्वस्वपि स एवेति **वसुः** । आच्छादय[1]त्यात्मनः स्वरूपं माययेति वा **वसुः** । अन्तरिक्ष एव वसति नान्यत्रेति असाधारणेन वसनेन वायुर्वा **वसुः** । 'वसुरन्तरिक्षसत्' (क. उ. २. २. ३) इति श्रुतेः ॥

270. *Vasuḥ.* (104)

Wealth.

The wealth which He gives to others is Himself. Or He who veils (*vas* to cover) Himself in illusive power (*māyā*). Or as He lives (*vas*) in the ether (*ākāśa*) alone and nowhere else, He is named *Vasu* or *Vāyu*

[1] °त्यात्मानं माययेति.

from the peculiarity of His abode. The *śruti* (*KU*, 5. 2) says: 'He is Vasu (Vāyu) dwelling in the atmosphere.'

एकं रूपमस्य न विद्यत इति **नैकरूपः** । 'इन्द्रो मायाभिः पुरुरूप ईयते' (बृ. उ. २. ५. १९) इति श्रुतेः । 'ज्योतींषि विष्णुः' (वि. पु. २. १२. ३७) इत्यादिस्मृतेश्च ।।

271. *Naikarūpaḥ.*

Of many forms.

The *śruti* (*BU*, 2. 5. 19) says: 'The Lord appears manifold by His Māyā.' The *smṛti* (*VP*, 2. 12. 37) also says: 'Viṣṇu is the luminaries, etc.'

बृहत् महत् वसुधातलं बिभ्रत् वराहादिरूपम् अस्येति **बृहद्रूपः** ।

272. *Bṛhadrūpaḥ.*

Having an immense form,

as in His incarnation as divine Boar, etc.

Gloss: You have pervaded the earth and heaven, etc. (*BG*, 11. 20).

शिपयः पशवः, तेषु विशति प्रतितिष्ठति यज्ञरूपेणेति **शिपिविष्टो** यज्ञमूर्तिः । 'यज्ञो वै विष्णुः पशवः शिपिर्यज्ञ एव पशुषु प्रतितिष्ठति' (तै. सं. २. ५. ५) इति श्रुतेः । शिपयः रश्मयः, तेषु निविष्ट इति वा ।।

'शैत्याच्छ्यनयोगाच्च शीति वारि प्रचक्षते ।
तत्पानाद्रक्षणाच्चैव शिपयो रश्मयो मताः ।।

तेषु प्रवेशाद् विश्वेशः शिपिविष्ट इहोच्यते ॥'

273. *Śipiviṣṭaḥ.*

He who is the Self of sacrificial animals.

Śipi: sacrificial animal; He dwells in them in the form of sacrifice (*yajña*). The *śruti* (*TS*, 2. 5. 5) says: 'Sacrifice, indeed, is Viṣṇu. The sacrificial animals are called *śipi-s*, and Viṣṇu, indeed, resides in them.' Or *śipi-s*: rays, which He permeates. Or '*śi* is water, having coolness (*śaitya*) and fit to rest on (*śete*); *śipi* means the rays as they draw and protect the water; and Śipiviṣṭa is the Lord of the cosmos, who resides in these rays.'

सर्वेषां प्रकाशनशीलत्वात् **प्रकाशनः** ॥ ४२ ॥

274. *Prakāśanaḥ.*

The Illuminator,

of all. (Verse 42)

Gloss: He reveals His form to His devotees.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।

ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥

ओजः प्राणबलम्, तेजः शौर्यादयो गुणाः, द्युतिः दीप्तिः, ता धारयतीति **ओजस्तेजोद्युतिधरः** । अथवा ओजः तेजः इति नामद्वयम् । 'बलं बलवतां चाहम्' (भ. गी. ७. ११), 'तेजस्तेजस्विनामहम्' (भ. गी. ७. १०) इति भगवद्वचनात् । [1]द्युतिं ज्ञानलक्षणां दीप्तिं धारयतीति **द्युतिधरः** ।

[1] ज्ञानलक्षणां.

275. [1] *Ojaḥ.*

Life-energy.

i.e. the vital energy.

Tejaḥ.

Valour.

i. e. valour and other qualities.

Dyutidharaḥ.

Possessing effulgence. (758)

He possesses all the three. *BG* (7. 11 and 10) says: 'Of the energetic, am I the energy; I am the light of those that possess light.' Effulgence: of wisdom.

प्रकाशस्वरूप: आत्मा यस्य स: **प्रकाशात्मा** ।

276. *Prakāśātmā.*

The radiant Self.

Gloss: Even by ignorant ones His supreme nature can easily be known through devotion.

सवित्रादिविभूतिभि: विश्वं प्रतापयतीति **प्रतापनः** ।

277. *Pratāpanaḥ.*

The Energiser,

of the cosmos by His manifestations as the sun, etc.

धर्मज्ञानवैराग्यादिभिरुपेतत्वात् **ऋद्धः** ।

278. *Ṛddhaḥ.* (351)

[1] The name is *Ojastejodyutidharaḥ.* Some make this into three names.

Wealthy,

being endowed with dharma, knowledge, dispassion and the like.

स्पष्टम् उदात्तम् ओंकारलक्षणम् अक्षरम् अस्येति **स्पष्टाक्षरः** ।

279. *Spaṣṭākṣaraḥ*.

Of clear verbalisation,

as He is the syllable *Om* whose accent (*svara*) is acute (*udātta*).

Gloss: He is the preeminent syllable of the Veda-s.

ऋग्यजुःसामलक्षणः **मन्त्रः** । मन्त्रबोध्यत्वाद्वा **मन्त्रः** ।

280. *Mantraḥ*.

The sacred formula.

He is the *Ṛg.*, *Yajus*, and *Sāman* (the three Veda-s): or as He is revealed in the *mantra-s*.

संसारतापतिग्मांशुतापतापितचेतसां चन्द्रांशुरिवाह्लादकत्वात् **चन्द्रांशुः** ।

281. *Candrāṃśuḥ*.

The ray of the moon.

As He, like the rays of the moon, brings delight to those minds that are afflicted by the scorching rays of the sun of worldly life (*saṃsāra*).

भास्करद्युतिसाधर्म्यात् **भास्करद्युतिः** ।। ४३ ।।

282. *Bhāskaradyutiḥ*. (Verse 43)

Bright as the sun.

Gloss: The similarity is on account of the overpowering nature of His brilliance.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ४४ ॥

मथ्यमाने पयोनिधौ अमृतांशोः चन्द्रस्योद्भवो यस्मात् सः **अमृतांशूद्भवः** ।

283. *Amṛtāṃśūdbhavaḥ.*

The Source of the moon.

When the milky ocean was churned, the ambrosial moon rose therefrom, due to Him.

Gloss: The *śruti* (*PS*, 6) says: 'The moon came from [His] mind and the sun from His eye.'

भातीति **भानुः** । 'तमेव भान्तम्' (मुण्ड. २. २. १०) इत्यादिश्रुतेः ।

284. *Bhānuḥ.*

The Radiant.

The *sruti* (*KU*, 5. 15) says: 'Him shining . . . .' Gloss: The sun depends on Him.

शश इव [1]बिन्दुः लाञ्छनमस्येति **शशविन्दुः** चन्द्रः, तद्वत् प्रजाः पुष्णातीति **शशबिन्दुः** । 'पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः' (भ. गी. १५. १३) इति भगवद्वचनात् ।

285. *Śaśabinduḥ.*

[1] बिन्दुर्लक्ष्म यस्य सः शश°

The Moon.

Nourishing all beings like the moon. *BG*, 15. 13 says: 'Having become the sapful moon I nourish all the herbs.'

सुराणां देवानां शोभनदातॄणां चेश्वरः **सुरेश्वरः** ॥

286. *Sureśvaraḥ*.

Lord of the *sura-s*.

Sura-s: the gods and those who are munificent donors.

संसाररोगभेषजत्वात् **औषधम्** ॥

287. *Auṣadham*.

The Medicine,

for the disease of worldly life (*saṃsāra*).

Gloss: The gods and divine sages know Him as the medicine for the miseries of the world.

जगतां समुत्तारणहेतुत्वात्, असंभेद[1]करणाद्वा [2]सेतुवत् वर्णाश्रमादीनां **जगतः सेतुः** । 'एष सेतुर्विधरण एषां लोकानामसंभेदाय' (बृ. उ. ४. ४. २२) इति श्रुतेः ।

288. *Jagataḥ setuḥ*.

The Bridge of the world,

as He is the means of crossing the ocean of worldly life; or as He preserves the castes and the orders of life from going into confusion. The *śruti* (*BU*,

[1] कारणत्वात्. [2] वर्णाश्रमादीनां.

4. 4. 22) says: 'He is the dam, the upholder of the worlds, so that they may not fall into ruin.'

सत्या अवितथा धर्माः ज्ञानादयो गुणाः पराक्रमश्च यस्य सः **सत्यधर्मपराक्रमः** ॥ ४४ ॥

289. *Satyadharmaparākramaḥ.*

Of true *dharma* and prowess.

True: unfailing. *Dharma*: knowledge and other qualities. (Verse 44)

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥ ४५ ॥

भूतभव्यभवतां भूतग्रामाणां नाथः तैर्नाथ्यते याच्यते तानुपतपति[1], तेभ्य आशास्ते तेषामीष्टे शास्तीति वा **भूतभव्यभवन्नाथः** ।

290. *Bhūtabhavyabhavannāthaḥ.*

The Lord of beings, past, present, and future.

The Lord: (*nātha*); He is sought (*nāth*) by all beings, or He disciplines them, or He blesses them, or He rules them.

पवत इति **पवनः** । 'पवनः पवतामस्मि' (भ. गी. १०. ३१) इति भगवद्वचनात् ।

291. *Pavanaḥ.* (811)

The Purifier.

[1] तानुपतापयतीति.

BG (10. 31) says: 'Of purifiers I am the wind.'

पावयतीति **पावनः** । 'भीषास्माद्वातः पवते' (तै. उ. २. ८) इति श्रुतेः ।

292. *Pāvanaḥ.*

He who causes motion (in wind, etc.).

The *śruti* (*TU*, 2. 8) says: 'In obedience to Him the wind blows.'

अनान् प्राणान् आत्मत्वेन [1]लातीति जीवः **अनलः** । [2]णलतेर्गन्धवाचिनो नञ्पूर्वाद्वा । 'अगन्धमरसम्' (बृ. उ. ३. ८. ८) इति श्रुतेः । अलं पर्याप्तमस्य न विद्यत इति वा[3] ॥

293. *Analaḥ.* (711)

He who embodies the vital breaths.

An: Prāṇa; *la*: receives, i. e. *Jīva* who receives the *prāṇa-s* as his Self. Or He is beyond smell. The *śruti* (*BU*, 3. 8. 8) says 'He is neither smell, nor taste.' Or He for whom nothing is limited.

कामान् हन्ति मुमुक्षूणां भक्तानां हिंसकानां चेति **कामहा** ॥

294. *Kāmahā.*

The destroyer of desire,

of those who seek salvation, or He who destroys the schemes of the enemies of His devotees.

[4]सात्त्विकानां कामान् करोतीति **कामकृत्** । [5]कामस्य प्रद्युम्नस्य जनकत्वाद्वा ।

1 अलंकरोतीति. 2 अनान् लातीति वा णलतेः—नालतीति नलतेः. 3 अनत्यनेन लोको वानलः. 4 कामिनां कामान्. 5 कामः प्रद्युम्नः तज्जनकत्वाद्वा.

295. *Kāmakṛt.*

The Fulfiller of desires,

of those of noble (*sāttvika*) nature, or He who is the father of Kāma (Pradyumna) in His incarnation as Kṛṣṇa.

अभिरूपतमः **कान्तः**

296. *Kāntaḥ.* (654)

The Beautiful,

to the superlative degree.

काम्यते पुरुषार्थाभिकाङ्क्षिभिरिति **कामः** ।।

297. *Kāmaḥ.*

He who is desired,

by those that seek after human goals.

Gloss: As He possesses excellence, all desire Him.

[1]भक्तानां कामान् प्रकर्षेण ददातीति **कामप्रदः** ।

298. *Kāmapradaḥ.*

He who grants [all] desires

to His devotees.

प्रकर्षेण भवनात् **प्रभुः** ।। ४५ ।।

299. *Prabhuḥ* (Verse 45)

The really existent.

Gloss: He specially attracts the eyes and mind of all by beauty of form.

1 भक्तेभ्यः.

युगादिकृत्

युगादेः कालभेदस्य कर्तृत्वात् **युगादिकृत्** । [1]युगानामादिम् आरम्भं करोतीति वा ॥

300. *Yugādikṛt.*

The Institutor of *yuga*, etc.

Or He who has started the ages of the world (*yuga-s*).

Thus ends the Third Hundred.

इति तृतीयशतकभाष्यम् ॥

अथ चतुर्थशतकभाष्यम् ।

युगावर्तो नैकमायो महाशनः ।

अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ४६ ॥

युगानि कृतादीन्यावर्तयति कालात्मनेति **युगावर्तः** ।

THE FOURTH HUNDRED

301. *Yugāvartaḥ.*

He who brings about the cycle of *yuga-s*, such as the Kṛta and the rest, Himself being Time.

एका माया न विद्यते, बह्वीर्माया वहतीति **नैकमायः** । 'नलोपो नञः' (पा. सू. ६. ३. ७३) इति नकारलोपो न भवति । ञकारानुबन्धरहितस्यापि नकारस्य प्रतिषेधवाचिनो विद्यमानत्वात् ।

[1] युगानामारम्भकृत् इति वा.

302. *Naikamāyaḥ.*

Of many illusions.

Gloss: The *śruti* says: Indra [Brahman] is praised for His illusory powers (*māyā-s*).

कल्पान्ते सर्वग्रसनात् महदशनमस्येति **महाशनः** ।।

303. *Mahāśanaḥ.*

The great Consumer,

as He consumes everything during the dissolution of the world (Pralaya).

Gloss: The *śruti* (*KU*, 2. 25): 'To Him the Brāhmaṇa and Kṣatriya classes become food.'

सर्वेषां बुद्धीन्द्रियाणामगम्यत्वाद् **अदृश्यः** ।

304. *Adṛsyaḥ.*

The Invisible,

to the intellect and all other senses.

Gloss: His reality is not to be doubted even in Pralaya.

स्थूलरूपेण व्यक्तं रूपमस्येति **व्यक्तरूपः** । स्वयंप्रकाशमानत्वात् योगिनां व्यक्तरूप इति वा ।

305. *Vyaktarūpaḥ.*

Having manifested forms,

in physical embodiments. Or being self-radiant He becomes cognizable to Yogin-s.

सहस्राणि असुराणां युद्धे जयतीति **सहस्रजित्** ।

306. *Sahasrajit.*

The Conqueror of thousands,

of demoniac beings (*asura-s*) in battle.

Gloss: Reclining on water for the period of one thousand *yuga-s* He causes [the enemies] to vanish.

सर्वभूतानि युद्धक्रीडादिषु सर्वत्राचिन्त्यशक्तितया जयतीति **अनन्तजित्** ॥ ४६ ॥

307. *Anantajit.*

The Conqueror of innumerable beings.

Since He, through His unlimited powers, excelled every being in activities like war, etc.

Gloss: None understands His goals.

इष्टोऽविशिष्टः[1] शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत् कर्ता विश्वबाहुर्महीधरः ॥ ४७ ॥

[2]परमानन्दात्मकत्वेन प्रियः **इष्टः** । यज्ञेन पूजित इति वा **इष्टः** ।

308. *Iṣṭaḥ.*

The Beloved,

being the highest bliss. Or He who is worshipped in the sacrifices (*yajña-s*).

सर्वेषामन्तर्यामित्वेन [3]**अविशिष्टः** ॥

309. *Aviśiṣṭaḥ.*

1 विशिष्टः. 2 परमानन्दत्वेन.

3 विशिष्यत इति सर्वेषामुत्कृष्टत्वाद्वा विशिष्टः.

The Non-specialized,

as indweller (*antaryāmin*) in all.

Gloss: He is Special, being superior to all.

शिष्टानां विदुषाम् इष्टः **शिष्टेष्टः** । शिष्टा इष्टा अस्येति वा । 'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' (भ. गी. ७. १७) इति भगवद्वचनात् । शिष्टैरिष्टः पूजित इति वा **शिष्टेष्टः** ।

310. *Śiṣṭeṣṭaḥ.*

Loved by the learned.

Or He loves the learned. *BG*, (7. 17) says: 'For, excessively dear am I to the wise (*jñānin*), and he is dear to Me'; or He is honoured by the wise.

शिखण्डः कलापोऽलंकारोऽस्येति **शिखण्डी** गोपवेषधरः ।।

311. *Śikhaṇḍī.*

Decorated with peacock-feathers,

as Kṛṣṇa in His aspect as a cowherd boy.

यतो नह्यति भूतानि मायया अतः **नहुषः** ।।

312. *Nahuṣaḥ.*

The Confounder,

of beings through His illusive power (*māyā*).

कामानां वर्षणात् **वृषः** धर्मः ।

'वृषो हि भगवान् धर्मः स्मृतो लोकेषु भारत! ।
नैघण्टुकपदाख्यानैर्विद्धि मां वृष इत्युत ।। '

इति महाभारते (शान्ति. ३३०. २३) ।

313. *Vṛṣaḥ*.

He is *dharma*, as He showers all desires.

The *Mahābhārata* (12. 330. 23) says: '*Vṛṣa* is explained by the lexicographers and likewise known in the world, O Arjuna, as holy *dharma*; hence know Me as Vṛṣa.'

साधूनां क्रोधं हन्तीति **क्रोधहा** ॥

314. *Krodhahā*.

Destroyer of anger,

in good men.

Gloss: He pacified the anger of Paraśurāma against kings at the request of Kāśyapa, an incarnation of Viṣṇu.

असाधुषु क्रोधं करोतीति **क्रोधकृत्** ।

क्रियत इति कर्म जगत् तस्य **कर्ता** । 'एतेषां पुरुषाणां यः कर्ता यस्य वैतत्कर्म स वै वेदितव्यः' (कौषी. ४. १८) इति श्रुतेः । क्रोधकृतां दैत्यादीनां **कर्ता** छेदक इत्येकं वा नाम ॥

315. *Krodhakṛtkartā*. (380)

The Creator or Agent of anger,

in wicked men. *Agent*: of the Universe which is His creation. The *śruti* (*Kau. U*, 4. 18) says: 'He who is the creator of these persons, whose work is all this, He verily is to be known.' Or the Slayer (kṛt= to cut) of the angry ones (Krodhakṛtkartā), such as the *asura-s*.

विश्वेषामालम्बनत्वेन विश्वे बाहवोऽस्येति वा **विश्वबाहुः**। 'विश्वतोबाहुः' (ऋ. सं. १०. ८१. ३) इति श्रुतेः।

316. *Viśvabāhuḥ.*

With arms on all sides.

The *śruti* (*ṚV*, 10. 81. 3) says: 'Having arms on all sides.' Or as all (*viśva*) depend on Him, He is called Viśvabāhu.

मह्हीं पूजां धरणीं वा धरतीति **महीधरः** ।। ४७ ।।

317. *Mahīdharaḥ.* (369)

The bearer of the earth.

Or He accepts the worship (*mahī*) of devotees. (Verse 47)

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ।। ४८ ।।

*षड्भावविकारशून्यत्वात् **अच्युतः**। 'शाश्वतं शिवमच्युतम्' (महाना. ११. ३) इति श्रुतेः।

318. *Acyutaḥ.*

Unlapsing [from His nature], being free from the six kinds of changes [namely birth, death, etc.]. The *MNU* (11. 3) says: He is eternal, auspicious, unlapsing.'

जगदुत्पत्त्यादिकर्मभिः प्रख्यातः **प्रथितः**।

319. *Prathitaḥ.*

* षड्भावविकाराः जनिप्रभृतयो विनाशान्ताः तच्छून्यत्वादित्यर्थः ।

The Renowned,

on account of the creation, etc. of the universe.

सूत्रात्मना प्रजाः प्राणयतीति **प्राणः** । 'प्राणो वा अहमस्मि' (ऐ. आ. २. २. ३) इति बह्वृचाः[1] ।

320. *Prāṇaḥ*.

The Life,

being *sūtrātman* and as such the life-energy of all beings. The *śruti* (*Ai. Ā*, 2. 2. 3) says: 'I am, indeed, Prāṇa.'

सुराणामसुराणां च यथासंख्यं प्राणं बलं ददाति द्यति वेति **प्राणदः** ।

321. *Prāṇadaḥ*.

The Life-giver,

to the gods or He destroys (*do* to kill) the life of demoniac beings (*asura-s*).

अदित्यां कश्यपाद्वासवस्यानुजो जात इति **वासवानुजः** ॥

322. *Vāsavānujaḥ*.

The younger brother of Indra.

As He was born to Kaśyapa by Aditi as was Indra.

आपो यत्र निधीयन्ते सः **अपां निधिः** । 'सरसामस्मि सागरः' (भ. गी. १०. २४) इति भगवद्वचनात् ॥

[1] 'वायुर्वै गौतम तत्सूत्रम्' (बृ. उ. ३. ७. २) इति श्रुतेः.

323. *Apāṃnidhiḥ.*

The ocean.

BG, 10. 24 says: 'Among lakes I am the ocean.'

अधितिष्ठति भूतानि उपादानकारणत्वेन ब्रह्म इति **अधिष्ठानम्** । 'मत्स्थानि सर्वभूतानि' (भ. गी. ९. ४) इति भगवद्वचनात् ॥

324. *Adhiṣṭhānam.*

The Mainstay,

of beings as the material cause of the universe. *BG*, 9. 4 says: 'All beings are in Me.'

अधिकारिभ्यः कर्मानुरूपं फलं प्रयच्छन् न प्रमाद्यतीति **अप्रमत्तः** ।

325. *Apramattaḥ.*

The Vigilant,

in apportioning the fruits of action to the recipients.

स्वे महिम्नि स्थितः **प्रतिष्ठितः** । 'स भगवः कस्मिन् प्रतिष्ठित इति, स्वे महिम्नि' (छा. उ. ७. २४) इति श्रुतेः ॥ ४८ ॥

326. *Pratiṣṭhitaḥ.*

Well-established,

in His own glory. The *śruti* (*CU*, 7. 24) says: 'Where does that immensity abide, my lord? It abides in His glory.' (Verse 48)

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरंदरः ॥ ४६ ॥

स्कन्दति अमृतरूपेण स्रवति वायुरूपेण शोषयति वा **स्कन्दः**।

327. *Skandaḥ.*

He who flows,

as nectar [in the moon], or because He dries up (*skand*=to dry up) everything as wind (*Vāyu*).

[1]स्कन्दं धर्मपथं धारयतीति **स्कन्दधरः** ।

328. *Skandadharaḥ.*

The Supporter of the path of virtue.

Gloss: The *BG* (4. 7) says: 'I incarnate Myself to uphold *dharma*.'

धुरं वहति समस्तभूतजन्मादिलक्षणमिति **धुर्यः** ।

329. *Dhuryaḥ.*

The Bearer of the yoke,

of creation, etc. of all beings.

अभिमतान् वरान् ददातीति **वरदः** । वरं दक्षिणां ददाति यजमानरूपेणेति वा **वरदः** । 'गौर्वै वरः' (आ. श्रौ. ५. ११. ४) इति श्रुतेः ।

330. *Varadaḥ.*

The Granter of boons,

or of the objects desired. Or He who distributes the sacrificial fee in sacrifices, being Himself the

1 धर्मस्कन्धान् धारयतीति स्कन्धधरः.

sacrificer. The *śruti* (qd. in *ĀŚS*, 5. 11. 4) says: 'The cow, indeed, is the sacrificial fee to give.'

[1]वहतः सप्त आवहादीन् वाहयतीति **वायुवाहनः** ॥

331. *Vāyuvāhanaḥ.* (856)

The Director of the vital airs (vāyu-s).

The Vāyu-s are seven in number, namely Āvaha, etc.

वसति वासयति आच्छादयति वा [2]सर्वमिति वासुः, दीव्यति क्रीडति विजिगीषते व्यवहरति द्योतते स्तूयते काम्यते गच्छतीति देवः, वासुश्चासौ देवश्चेति **वासुदेवः** ।

'छादयामि जगद्विश्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च वासुदेवस्ततः स्मृतः ॥'
(मोक्षधर्म. १२. ३२८. ३६)

'वसनात् सर्वभूतानां वसुत्वाद् देवयोनितः[3] ।
वासुदेवस्ततो[4] ज्ञेयो योगिभिस्तत्त्वदर्शिभिः ॥'
इति उद्योगपर्वणि । (६८. ३)

'सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥'
(वि. पु. १. २. १२)

'सर्वाणि तत्र भूतानि वसन्ति परमात्मनि ।
भूतेषु च स सर्वात्मा वासुदेवस्ततः स्मृतः ॥'
इति विष्णुपुराणे (६. ५. ८०)

[1] मरुतः सप्त. [2] स्वयमिति. [3] योनिषु. [4] स्ततो ह्यहम्(?)

332. *Vāsudevaḥ.* (695 and 709)

The indwelling Player.

He is called Vāsu as He dwells in or veils (*vas* or *vās* to cover) all (in his *māyā*). Deva is He who sports, wishes to conquer, conducts, shines, creates, and moves (*vide* No. 375 *infra*). In the *Mahābhārata* it is said: 'Like the sun with his rays, I am covering (*vāsu*) the whole universe, and also I am residing (*Deva*) in all beings; hence I am called Vāsudeva' (12. 328. 36). 'As I permeate all beings, as I exist [in all things] and as I am the origin of gods, I am known as Vāsudeva' (ibid., 5. 68. 3). The *Viṣṇupurāṇa* (1. 2. 12) says: 'As He resides everywhere, and in all things, He is termed Vāsudeva. All beings remain in the Paramātman, and He in all beings; hence the omnipresent is called Vāsudeva' (ibid., 6. 5. 80).

'बृहन्तो भानवो यस्य चन्द्रसूर्यातिगामिनः ।
तैर्विश्वं भासयति यः स बृहद्भानुरुच्यते ।।'

इति **बृहद्भानुः** (म. भा. ५. ७०. ४) ।।

333. *Bṛhadbhānuḥ.*

Possessed of great rays.

MB (Udy., 70. 4) says: 'He, whose great rays surpass the sun, moon, and others, and He who illuminates the universe through them, is called the possessor of great rays.'

आदिः कारणं, स चासौ देवश्चेति **आदिदेवः** ।। दानादिगुणवान् वा **आदिदेवः** । द्योतनादिगुणवान् वा **आदिदेवः** ।।

334. *Ādidevaḥ.* (490)

The first Deity.

Or *Deva*: possessor of munificence and other qualities, or of brilliance and other qualities.

सुरशत्रूणां पुरदारणात् **पुरंदरः** ।। 'वाचंयमपुरंदरौ च (पा. सू. ६. ३. ६९) इति पाणिनिना निपातनात् ।। ४९ ।।

335. *Puraṃdaraḥ.*

The Destroyer of cities,

of the enemies of the gods. (Verse 49)

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।

अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ।। ५० ।।

*शोकादिषड्र्मिवर्जितः **अशोकः** ।

336. *Aśokaḥ.*

The Unafflicted.

He is free from the six afflictions, sorrow, etc.

संसारसागरात् तारयतीति **तारणः** ।।

337. *Tāraṇaḥ.*

He who enables one to cross,

the ocean of worldly life (*saṃsāra*).

गर्भजन्मजरामृत्युलक्षणाद् भयात् तारयतीति **तारः** ।।

338. *Tāraḥ.* (968)

The Saviour,

*अशनायापिपासाशोकमोहजरामरणानि षड्र्मयः । 'अशनायापिपासा' (मुद्गल. उ. ४. १) इत्यादि श्रुतेः ।

from fears attending conception, birth, old age and death.

विक्रमणात् **शूरः** ॥

339. *Śūraḥ.*

The Valiant.

[1]शूरस्यापत्यं वसुदेवस्य सुतः **शौरिः** ॥

340. *Śauriḥ.* (644)

The descendant of Śūra.

Born of Vasudeva in his incarnation as Kṛṣṇa. He was a grandson of Śūra.

जनानां जन्तूनामीश्वरः **जनेश्वरः** ॥

341. *Janeśvaraḥ.*

Lord of men.

The Lord of beings.

आत्मत्वेन हि सर्वेषाम् **अनुकूलः** । नहि स्वस्मिन् प्रातिकूल्यं स्वयमाचरति ।

342. *Anukūlaḥ.*

The Favourable to all,

because of His being the Self of all and as none does anything which is unfavourable to himself.

धर्मत्राणाय शतमावर्तनानि प्रादुर्भावा अस्येति **शतावर्तः** । नाडीशते प्राणरूपेण वर्तत इति वा ।

[1] शूरकुलोद्भवत्वाच्छौरिः.

343. *Śatāvartaḥ.*

He who incarnates hundreds of times, to protect *dharma*; or He who, as *prāṇa*, wends through hundred nerves (*nāḍī-s*).

पद्मं हस्ते विद्यत इति **पद्मी** ॥

344. *Padmī.*

With the lotus in His hand.

पद्मनिभे ईक्षणे दृशावस्येति **पद्मनिभेक्षणः ॥ ५० ॥**

345. *Padmanibhekṣaṇaḥ.* (Verse 50)

With eyes like lotus.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ५१ ॥

पद्मस्य नाभौ मध्ये कर्णिकायां स्थित इति **पद्मनाभः** ।

346. *Padmanābhaḥ.*

Seated in the pericarp of the lotus [of the universe].

Gloss: His navel is like a lotus.

अरविन्दसदृशे अक्षिणी अस्येति **अरविन्दाक्षः** ॥

347. *Aravindākṣaḥ.*

Lotus-eyed.

पद्मस्य हृदयाख्यस्य मध्ये उपास्यत्वात् **पद्मगर्भः** ।

348. *Padmagarbhaḥ.*

Contained in the lotus (of the heart),

as He is meditated upon in the centre of the lotus of the heart.

पोषयन्नन्नरूपेण प्राणरूपेण वा शरीरिणां शरीराणि धारयतीति **शरीरभृत्** । स्वमायया शरीराणि बिभर्तीति वा ।

349. *Śarīrabhṛt.*

Nourisher of bodies,

through food and life-energy (*prāṇa*). Or He who supports all forms through His illusory power (*māyā*).

महती ऋद्धिः विभूतिरस्येति **महर्द्धिः** ।

350. *Maharddhiḥ.*

Supremely splendid.

Gloss: The *BG* (10. 40) says: 'There is no end to My divine powers, O conqueror of enemies.'

प्रपञ्चरूपेण वर्धमानत्वात् **ऋद्धः** ।

351. *Ṛddhaḥ.*

The expanse,

in the form of the universe.

Gloss: He is full of His own power.

वृद्धः पुरातन आत्मा यस्येति **वृद्धात्मा** ।

352. *Vṛddhātmā.*

The ancient Self.

महती अक्षिणी महान्त्यक्षाणि वा अस्येति **महाक्षः** ।

353. *Mahākṣaḥ*

The great-eyed.

Or the possessor of divine senses unattached to objects.

गरुडाङ्को ध्वजो यस्येति **गरुडध्वजः** ॥ ५१ ॥

354. *Garuḍadhvajaḥ.*

Having Garuḍa as His emblem. (Verse 51)

Besides being His vehicle the divine bird Garuḍa is also the emblem on His flag.

अतुलः शरभो[ऽ]भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिंजयः ॥ ५२ ॥

तुला उपमानमस्य न विद्यत इति **अतुलः** । 'न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः' (श्वे. उ. ४. १९) इति श्रुतेः । 'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः' (भ. गी. ११. ४३) इति स्मृतेश्च ।

355. *Atulaḥ.*

The Incomparable.

The *śruti* (*ŚU*, 4. 19) says: 'For Him whose name is great glory there is no likeness.' The *smṛti* also (*BG*, 11. 43): 'For, your equal exists not; whence another superior to you in the three worlds?'

शराः शरीराणि शीर्यमाणत्वात्, तेषु प्रत्यगात्मतया भातीति **शरभः** ॥

356. *Śarabhaḥ.*

The inner Self.

Śara: body is so called from its perishable nature (*śīrya*); *bhā*: to shine. Hence He who shines in bodies as individual self.

बिभेत्यस्मात् सर्वमिति **भीमः** । 'भीमादयोऽपादाने' (पा. सू. ३. ४. ७४) इति पाणिनिस्मृतेः । सन्मार्गवर्तिनाम् **अभीम** इति वा ।

357. *Bhīmaḥ.* (948)

The Awe-inspiring.

He whom all fear; or, if the prefix '*a*' is added, the name becomes Abhīma causing no fear to those who follow the righteous path.

सृष्टि[1]स्थितिसंहारसमयवित् **समयज्ञः** । षट् समयान् जानातीति वा **समयज्ञः** । सर्वभूतेषु समत्वं यजनमस्येति वा **समयज्ञः** । 'समत्वमाराधनमच्युतस्य' (वि. पु. १. १७. ९०) इति प्रह्लादवचनात् ॥

358. *Samayajñaḥ.*

The Knower of the doctrines.

Or He who is well-versed in the methods of creation, preservation and dissolution of the world or to whom worship (*yajña*) consists in equality to all beings. Prahlāda (*VP*, 1. 17. 90) says: 'To be equal to all is the worship of Viṣṇu.'

1 °स्थित्यन्तकालवित्.

यज्ञेषु हविर्भागं हरतीति **हविर्हरिः** । 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (भ. गी. ९. २४) इति भगवद्वचनात् ॥

अथ वा हूयते हविषा [1]असाविति **हविः** । 'अबध्नन् पुरुषं पशुम्' (तै. आ. ३. १२) [2]इति श्रुतेः ।

स्मृतिमात्रेण पुंसां पापं, अविद्यातत्कार्यं संसारं वा हरतीति यज्ञभागं हरतीति वा, हरितवर्णत्वाद्वा, **हरिः** ।

'हराम्यघं च स्मर्तॄणां हविर्भागं क्रतुष्वहम् ।
वर्णश्च मे हरिद्वेति तस्माद्धरिरहं स्मृतः ॥'

(शान्ति. ३३०. ३)

इति भगवद्वचनात् ॥

359. *Havirhariḥ*.[3]

The Receiver of oblations.

BG., 9. 24 says: 'I am indeed the enjoyer and also the Lord of all sacrifices,' or He is named Havis, as He is worshipped through oblations. The *śruti* (*Puruṣa-sūkta* 3) says: 'They bound the Puruṣa as the sacrificial animal.' Hari is He who destroys the sins of men on their merely remembering Him, or He removes nescience and its effect, worldly life; or He claims sacrificial offerings or He is so called on account of His blue complexion. Vyāsa (*MB*, Śān., 330. 3) says: 'I destroy (*har*) the sins of those who remember Me, and also receive the oblations in sacrifices; My complexion also is blue; hence I am named Hari.'

[1] स एवेति. [2] इति हविष्ट्वं श्रयते.

[3] 359 makes two names according to one tradition.

सर्वैर्लक्षणैः प्रमाणैः लक्षणं ज्ञानं जायते यत्तद्विनिर्दिष्टं सर्वलक्षणलक्षणम्; तत्र साधुः **सर्वलक्षणलक्षण्यः**। तस्यैव परमार्थत्वात्।

360 *Sarvalakṣaṇalakṣaṇyaḥ.*

Known through all the methods of research.

All methods of proof yield the same result, i.e. Himself, as the one reality.

लक्ष्मीरस्य वक्षसि नित्यं वसतीति **लक्ष्मीवान्**।

361. *Lakṣmīvān.*

The Consort of Lakṣmī,

as the goddess of prosperity (Lakṣmī) ever resides on His chest.

समितिं युद्धं जयतीति **समितिंजयः** ।। ५२ ।।

362. *Samitiṃjayaḥ.* (Verse 52)

Victorious in battle.

Gloss: In His incarnations He fought with the enemies of gods and was ever victorious. He is the destroyer of all pains of the devotees.

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः।
महीधरो महाभागो वेगवानमिताशनः ।। ५३ ।।

विगतः क्षरः नाशो यस्यासौ **विक्षरः**।

363. *Vikṣaraḥ.*

Undecaying.

स्वच्छन्दतया रोहितां मूर्तिं मत्स्यमूर्तिं वा वहन् **रोहितः**।

364. *Rohitaḥ.*

The Red-hued.

It may refer to some of His red-hued forms which He has assumed at His own will, or His incarnation as 'Fish'.

मुमुक्षवः तं देवं मार्गयन्तीति **मार्गः**। परमानन्दो येन प्राप्यते स मार्ग इति वा।

365. *Mārgaḥ.* (397)

The Path.

He who is sought after by those that desire liberation; or He through whom the supreme bliss is obtained.

उपादानं निमित्तं च कारणं स एवेति **हेतुः**।

366. *Hetuḥ.*

The Cause,

material and instrumental.

Gloss: He is the means to obtain the desired things.

दमादिसाधनेन उदरा उत्कृष्टा [1]मतिर्या तया गम्यत इति **दामोदरः**। 'दमाद्दामो[2]दरो विभुः' (उद्योग. ६८. ८) इति महाभारते। यशोदया दाम्ना उदरे बद्ध इति वा।

'तयोर्मध्यगतं बद्धं दाम्ना गाढं तयोदरे।
ततश्च दामोदरतां स ययौ दामबन्धनात्॥'

(ब्र. पु. १८४. ४१, ४२)

[1] गतिर्या. [2] °दरं विदुः.

'दामानि लोकनामानि तानि यस्योदरान्तरे ।
तेन दामोदरो देवः श्रीधरस्तु रमाश्रितः ॥'
इति व्यासवचनाद्वा **दामोदरः** ।

367. *Dāmodaraḥ.*

Known through discipline.

He who is known through the mind which is purified (*udara*) by means of self-control (*dama*) and other qualities. The *Mahābhārata* (5. 68. 8) says: 'They call him Dāmodara, as He is known by means of control of the senses (*dama*)'; or because He [in His Kṛṣṇa incarnation] was tied up by His foster-mother Yaśodā by means of a cord round His waist to two trees. *Brahmapurāṇa* (184. 41-42) says: 'She [Yaśodā] tied Him up fast to the two [trees] with a cord (*dāma*) round His waist (*udara*); hence He was named Dāmodara.' According to Vyāsa, 'Dāma means the worlds; and as they are in Him, the Lord is named Dāmodara.'

सहते सर्वानभिभवति क्षमत इति वा **सहः** ॥

368. *Sahaḥ.*

All-enduring.

He forgives the lapses of His devotees. Or He supersedes all.

महीं गिरिरूपेण [1]धरतीति **महीधरः** । 'वनानि विष्णुर्गिरयो दिशश्च' (वि. पु. २. १२. ३७) इति विष्णुपुराणे ।

[1] धत्त इति.

369. *Mahīdharaḥ.*

The Bearer of the earth,

in the shape of mountains. Parāśara (*VP*, 2. 12. 37) says: 'The forests are Viṣṇu; also the mountains and the quarters.'

स्वेच्छया धारयन् देहं महान्ति उत्कृष्टानि भोजनानि भागजन्यानि भुङ्क्त इति **महाभागः**। महान् भागः भाग्यमस्यावतारेष्विति वा **महाभागः**।

370. *Mahābhāgaḥ.*

The most Fortunate.

Or taking any form He likes, He eats excellent food that falls to His share (*VP*, 5. 10. 47), or very fortunate in His incarnations.

वेगो जवः, तद्वान् **वेगवान्**। 'अनेजदेकं मनसो जवीयः'। (ई. उ. ४) इति श्रुतेः।

371. *Vegavān.*

The Swift.

The *śruti* (*ĪU*, 4) says: 'The unmoving, the one, He who is swifter than the mind.'

संहारसमये विश्वमश्नातीति **अमिताशनः** ॥ ५३ ॥

372. *Amitāśanaḥ.*

Of unmeasured appetite,

as He consumes the universe during Pralaya.

(Verse 53)

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ५४ ॥

प्रपञ्चोत्पत्त्युपादानकारणत्वात् **उद्भवः** । उद्गतो भवात् संसारादिति वा ।

373. *Udbhavaḥ.* (790)

The Origin,

of the universe as its material cause, or He who is free from worldly existence.

Gloss: *Saṃsāra* came to exist from Him.

सर्गकाले प्रकृतिं पुरुषं च प्रविश्य क्षोभयामासेति **क्षोभणः** ।

'[1]प्रधानपुरुषौ चापि प्रविश्यात्मेच्छया हरिः ।
क्षोभयामास भगवान् सर्गकाले व्ययाव्ययौ ॥'

इति विष्णुपुराणे (१. २. २९) ।

374. ***Kṣobhaṇaḥ.***

The Agitator,

of Prakṛti (primordial matter) and Puruṣa (*jīva-s*) at the time of creation. The *Viṣṇu Purāṇa* (1. 2. 29) says: 'The Lord Hari moves by His will the perishable Prakṛti and the imperishable Puruṣa, and agitates them at the time of creation.'

यतो दीव्यति क्रीडति सर्गादिभिः, विजिगीषते सुरारीन्, व्यवहरति सर्वभूतेषु, आत्मतया द्योतते, स्तूयते स्तुत्यैः, (काम्यते)

[1] प्रकृतिं पुरुषं चैव.

सर्वत्र गच्छति, तस्मात् **देवः** । 'एको देवः' (श्वे. उ. ६. ११) इति मन्त्रवर्णात् ।

375. *Devaḥ.*

The Deity.

Since He sports in creation, etc., wishes to conquer the enemies of gods, etc., functions in all beings, shines as the universal Self, is praised by holy men, and pervades all, He is named Deva. The *śruti* (*ŚU*, 6. 11) says: 'There is only one God (Deva).'

श्रीर्विभूतिर्यस्य गर्भे उदरान्तरे जगद्रूपा स्थिता सः **श्रीगर्भः** ।

376. *Śrīgarbhaḥ.*

Containing Śrī in Himself.

As Śrī or glory is within Him in the shape of the universe.

परमश्चासौ ईशनशीलश्चेति **परमेश्वरः** । 'समं सर्वेषु भुतेषु तिष्ठन्तं परमेश्वरम्' (भ. गी. १३. १७) इति भगवद्वचनात् ॥

377. *Parameśvaraḥ.*

The supreme Lord.

BG, 13. 17 says: 'The supreme Lord remaining the same in all beings...'

जगदुत्पत्तौ साधकतमं **करणम्** ।

378. *Karaṇam.*

The Instrument,

in the creation of the universe.

Gloss: He identified himself with the *karaṇa-s*, senses, mind, etc. in creation.

[1]उपादानं निमित्तं च **कारणम्** ।

379. *Kāraṇam.*

The material Cause.

कर्ता स्वतन्त्रः ।

380. *Kartā.*

The Doer.

He is the instrumental cause and also independent.

विचित्रं भुवनं कृतवान् इति **विकर्ता** ([2]स एव भगवान् विष्णुः) ।

381. *Vikartā.*

The Creator of the varied (worlds).

Gloss: He identifies himself with the happiness and misery of others.

स्वरूपं सामर्थ्यं चेष्टितं वा तस्य ज्ञातुं न शक्यत इति **गहनः** ॥

382. *Gahanaḥ,*

The Unknowable,

in regard to His nature, capability or acts.

1 कारणम् उपादानं निमित्तं च. 2 अयं धनुरङ्कितो भागः केषुचित्पुस्तकेषु न दृश्यते ।

गूहते संवृणोति स्वरूपादि निजमाययेति **गुहः** । 'नाहं प्रकाशः सर्वस्य योगमायासमावृतः' (भ. गी. ७. २५) इति भगवद्वचनात् ।। ५४ ।।

383. *Guhaḥ*. (Verse 54)

The Concealer.

He who conceals His nature, etc. by *māyā*. The *BG*, 7. 25 says: 'Surrounded by My yogic illusion I am not revealed to all.'

Gloss: He is reclining in the heart (*guhā*) of all.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ।। ५५ ।।

[1]संविन्मात्रस्वरूपत्वात् **व्यवसायः** ।।

384. *Vyavasāyaḥ*.

Determination,

being of pure wisdom.

Gloss: He is the creator of the *buddhi* or resolution.

अस्मिन् व्यवस्थितिः सर्वस्येति **व्यवस्थानः** ।

लोकपालाद्यधिकारजरायुजाण्डजस्वेदजोद्भिज्जब्राह्मण - क्षत्रियवैश्यशूद्रावान्तरवर्णब्रह्मचर्यगार्हस्थ्यवानप्रस्थसंन्यासलक्षणाश्रमतद्धर्मादिकान् विभज्य करोतीति वा **व्यवस्थानः** । 'कृत्यल्युटो बहुलम्' (पा. सू. ३. ३. ११३) इति बहुलग्रहणात् कर्तरि ल्युट्प्रत्ययः ।।

[1] सच्चिन्मात्र.

385. *Vyavasthānaḥ*.

The Basis,

of everything; or the regulator of the guardians of the universe and their respective functions; of the womb-born, egg-born, sweat-born and earth-born life; of the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra castes, and the intermediate ones; of the four stages of life, as pupil, householder, hermit and renouncer and their duties.

[1]अत्र भूतानां संस्थितिः प्रलयात्मिका, समीचीनं स्थानमस्येति वा **संस्थानः** ।

386. *Saṃsthānaḥ*.

The ultimate Abode,

of the elements during the withdrawal of the world (*Pralaya*); or He who is the supreme goal.

ध्रुवादीनां कर्मानुरूपं स्थानं ददातीति **स्थानदः** ।

387. *Sthānadaḥ*.

The Conferrer of status

on Dhruva (=Pole-star) and others according to their *karman*.

अविनाशित्वात् **ध्रुवः** ॥

388. *Dhruvaḥ*.

The Firm,

being imperishable.

[1] यत्र.

परा ऋद्धिः विभूतिरस्येति **परर्द्धिः** ।

389. *Parardhiḥ.*

The supreme Manifestation.

Gloss: From this name onwards the seventh incarnation Śrī Rāma's actions are referred to.

*(परा मा शोभा अस्येति **परमः**, सर्वोत्कृष्टो वा) [1]अनन्याधीनसिद्धित्वात् [2]संविदात्मतया स्पष्टः **परमस्पष्टः** ।।

390. *Paramaspaṣṭaḥ.*

Completely Evident,

being dependent on none for perfection, and being pure Consciousness.

Gloss: He is evident on account of showing His grace to all.

[3] परमानन्दैकरूपत्वात् **तुष्टः** ।

391. *Tuṣṭaḥ.*

The Contented,

being supreme bliss.

[4]सर्वसंपूर्णत्वात् **पुष्टः** ।

392. *Puṣṭaḥ.*

The Plenary,

being a plenum.

Gloss: He is full on account of His qualities.

* अयं धनुरङ्कितोंऽशः केषुचित् पुस्तकेषु न दृश्यते.

[1] सिद्धत्वात्. [2] संविदात्मत्वात्. [3] परानन्दैक°. [4] पूर्णत्वात्.

ईक्षणं दर्शनं यस्य शुभं शुभकरं नराणाम्, मुमुक्षूणां मोक्षदम्, [1]भोगार्थिनां भोगदम्, पापिनां पावनं, सर्वसंदेहविच्छेदकारणम्, हृदयग्रन्थेर्विच्छेदकरम्, सर्वकर्मणां क्षपणम्, अविद्यायाश्च निवर्तकं सः **शुभेक्षणः**। 'भिद्यते हृदयग्रन्थिः' (मु. उ. २. ८) इत्यादिश्रुतेः ॥ ५५ ॥

393. *Śubhekṣaṇaḥ.*

Of auspicious mien,

in as much as He thereby gives salvation to the spiritually minded, worldly enjoyments to those that desire them, hallows sinners, removes all doubts, cuts all the knots of the heart, burns up all *karman-s*, and roots out nescience (*avidyā*). The *śruti* (*MU*, 2. 8) says: 'The knots of the heart are cut...' (Verse 55)

रामो विरामो विरतो[2] मार्गो नेयो नयोऽनयः ।

नित्यानन्दलक्षणेऽस्मिन् योगिनो रमन्त इति रामः ।

'[3]रमन्ते योगिनोऽनन्ते[4] नित्यानन्दे चिदात्मनि ।
इति रामपदेनैतत्परं[5] ब्रह्माभिधीयते ॥'

इति पद्मपुराणे । स्वेच्छया रमणीयं वपुर्वहन् वा दाशरथी रामः ।

394. *Rāmaḥ.*

The Felicitous.

[1] भोगकाङ्क्षिणां. [2] विरजो. [3] पद्यमिदं रामतापिन्यां (१. १०) दृश्यते. [4] यस्मिन्. [5] नासौ परं.

He is Rāma because in Him who is ever blissful the Yogin-s delight. The *Rā. U* (1. 10) and the *Padmapurāṇa* say: 'The name Rāma stands for the supreme Brahman being eternal bliss and absolute consciousness in which Yogin-s revel.' Or *Rāma*: Śrīrāma, the son of Daśaratha, because He assumed that handsome form [of Rāma] by His wish.

विरामः अवसानं प्राणिनामस्मिन्निति विरामः ।

395. *Virāmaḥ.*

The Goal.

All beings have Him as the goal.

Gloss: The liberated find final peace in Him.

विगतं रतमस्य विषयसेवायामिति **विरतः** ।

396. *Virataḥ* (or *Virajaḥ*).[1]

Passionless.

He is detached from enjoyments of objects.

Gloss: Even the loss of a kingdom did not drag down His supreme wealth (knowledge) (vide *Rāmāyaṇa* 3. 16. 37).

यं विदित्वा अमृतत्वाय कल्पन्ते योगिनो मुमुक्षवः स एव पन्थाः मार्गः । 'नान्यः पन्था विद्यतेऽयनाय' (तै. आ. ३. १३) ।

397. *Mārgaḥ.*

The Way.

[1] Some make 396 and 397 one name.

He is the Path knowing which the aspirants attain immortality. The *śruti* (*TĀ*, 3. 13) says: 'There is no other way to the Abode.'

मार्गेण [1]सम्यग्ज्ञानेन जीवः परमात्मतया नीयत इति **नेयः** ।

398. *Neyaḥ.*

The Conducted.

Because the *Jīva* is conducted towards the status of Paramātman through right knowledge, He is Neya.

नयतीति **नयः**—नेता । मार्गो नेयो नय इति त्रिरूपः परिकल्प्यते ।

399. *Nayaḥ.*

The Leader.

He is conceived in three ways as the Path, the Conducted and the Leader.

नास्य नेता विद्यत इति **अनयः** ।।

इति चतुर्थशतकभाष्यम् ।।

400. *Anayaḥ.*

Not conducted by any.

None leads Him.

Thus ends the Fourth Hundred.

अथ पञ्चमशतकभाष्यम् ।।

[1] सम्यग्दर्शनेन.

वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ।। ५६ ।।

विक्रमशालित्वात् **वीरः** ।।

THE FIFTH HUNDRED

401. *Vīraḥ.* (643 and 658)

The Valiant.

Gloss: He creates fear in the minds of demoniac people. (*Rāmāyaṇa*, 3. 39. 14).

शक्तिमतां [1]विरिञ्च्यादीनामपि शक्तिमत्त्वात् शक्तिमतां श्रेष्ठः ।।

402. *Śaktimatāṃ śreṣṭhaḥ.*

The Chief of the energetic.

He outshines Brahmā and others in power.

सर्वभूतानां धारणात् धर्मः । 'अणुरेष धर्मः' (क. उ. १. २०) इति श्रुतेः । धर्मैराराध्यत इति वा धर्मः ।।

403. *Dharmaḥ.*

The Support.

He is Dharma as He supports all beings. The *śruti* (*KU*, 1. 20) says: 'This Dharma is subtle'; or because He is adored by all *dharma-s*.

श्रुतयः स्मृतयश्च [2]यस्याज्ञाभूताः स एव सर्वधर्मविदामुत्तम इति **धर्मविदुत्तमः** ।।

[1] विरोचनादीनामपि. [2] येषां ब्रह्मादीनां ज्ञानभूतास्तेषामुत्तमः.

404. *Dharmaviduttamaḥ.*

The Best of the knowers of *dharma.*

This *dharma* is declared in the *śruti-s* and *smṛti-s* which are His express commands.

Gloss: He is the best of all the knowers of *dharma*, such as Manu and Yājñavalkya. (Verse 56)

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ।। ५७ ।।

विविधा कुण्ठा [1]गतेः प्रतिहतिः विकुण्ठा; विकुण्ठायाः [2]कर्तेति **वैकुण्ठः** । जगदारम्भे विश्लिष्टानि भूतानि परस्परं संश्लेषयन् तेषां गतिं [3]प्रतिबध्नातीति ।

'मया संश्लेषिता भूमिरद्भिर्व्योम च वायुना ।
वायुश्च तेजसा सार्धं वैकुण्ठत्वं ततो मम ।।'

इति शान्तिपर्वणि (३३०. १५) ।।

405. *Vaikuṇṭhaḥ.*

The Saviour.

He is Vaikuṇṭha as He saves [men] from straying into various paths (*Vaikuṇṭha*). At the beginning of creation, He united the elements (*bhūta-s*) that were distinct from one another and thus prevented their independent course. *MB*, Śānti, 330. 15, says: 'I united the earth with water, ether with air, and air with fire; hence my name Vaikuṇṭha.'

[1] गतिप्रतिहतिः. [2] कर्तेति वा विकुण्ठाया अपत्यमिति वैकुण्ठः.
[3] प्रत्यबध्नादिति.

सर्वस्मात् पुरा सदनात् सर्वपापस्य सादनाद्वा **पुरुषः**। 'स यत्पूर्वोऽस्मात् सर्वस्मात् सर्वान् पाप्मन औषत् तस्मात् पुरुषः' (बृ. उ. १. ४. १) इति श्रुतेः। पुरि शयनाद्वा पुरुषः। 'स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः' (बृ. उ. २. ५. १८) इति श्रुतेः ॥

406. *Puruṣaḥ*.

The Person.

The etymology of the word *Puruṣa* is given thus in (*BU*, 1. 4. 1): 'Because he as the first (*pūrva*) of all of them, burnt (*auṣad*) by fire all sins, therefore He is called *Puruṣa*'; or because He lives (*śayana*) in the body (*puri*). The *śruti* (*BU*, 2. 5. 18) says: 'He is indeed called Puruṣa who lives in all the bodies.'

प्राणिति क्षेत्रज्ञरूपेण प्राणात्मना [1]चेष्टकत्वात् वा **प्राणः**।

'चेष्टां करोति श्वसनस्वरूपी' इति विष्णुपुराणे ॥

407. *Prāṇaḥ*.

Life.

This refers to the self (Kṣetrajña), or to Him who functions [in the body] as Prāṇa. The *VP* says: 'As breath He causes motion.'

सृष्टयादौ सर्वप्राणिनामन्तर्यामितया प्राणान् ददातीति **प्राणदः**। द्यति खण्डयति प्राणिनां प्राणान् प्रलयकाल इति वा प्राणदः ॥

[1] चेष्टकत्वात् प्राणः.

408. *Prāṇadaḥ.*

The Giver or the Withdrawer of *prāṇa.*

He gives life to all beings or withdraws the *prāṇa* during Pralaya, etc.

प्रणौतीति **प्रणवः** । 'तस्मादोमिति प्रणौति' इति श्रुतेः । प्रणम्यते इति वा **प्रणवः** ॥

'प्रणमन्तीह यं वेदास्तस्मात् प्रणव उच्यते ।' इति सनत्कुमारवचनात् ॥

409. *Praṇavaḥ.* (957)

Praise or Salutation.

He who is praised. The *śruti* says: 'Therefore [the worshipper] praises [Him] by *Om*;' or He who is saluted. Sanatkumāra says: 'As the Veda-s pay obeisance to Him, He is named Praṇava.'

Gloss: He causes every one to praise Him.

प्रपञ्चरूपेण विस्तृतत्वात् **पृथुः** ॥

410. *Pṛthuḥ.*

The Immense,

as He assumes the form of the universe.

Gloss: He is all-pervasive by His fame.

हिरण्यं हिरण्यगर्भसंभूतिकारणं हिरण्मयमण्डं यद्वीर्यसंभूतं तदस्य गर्भ इति **हिरण्यगर्भः** ॥

411. *Hiraṇyagarbhaḥ.*

He is so called because from His vitality sprang the golden Egg, the birth-place of Hiraṇyagarbha.

त्रिदशशत्रून् हन्तीति **शत्रुघ्नः** ॥

412. *Śatrughnaḥ.*

The Destroyer of enemies of the gods.

कारणत्वेन सर्वकार्याणां [1]व्यापनात् **व्याप्तः** ॥

413. *Vyāptaḥ.*

The Pervader,

of all the effects as their cause.

Gloss: He shows His love to all equally whether they are friendly or otherwise.

वाति, गन्धं करोतीति **वायुः** । 'पुण्यो गन्धः पृथिव्यां च' (भ. गी. ७. ९) इति भगवद्वचनात् ॥

414. *Vāyuḥ.*

The Wafter of fragrance.

BG, 7. 9 says: 'I am the agreeable odour of the earth.'

Gloss: He himself approaches all places irrespectively.

'अधो न क्षीयते जातु [2]यस्मात् तस्मादधोक्षजः ।'

इत्युद्योगपर्वणि (६८. १०) ।

'[3]द्यौरक्षं पृथिवी चाधः तयोर्यस्मादजायत ।

[1] व्याप्तत्वात्. [2] यस्मादुक्त अधोक्षजः इति स्मृतेः. [3] द्यौरन्तरिक्षम्.

मध्ये वैराजरूपेण ' इति वा **अधोक्षजः** ।

' [1]अधो भूते ह्यक्षगणे प्रत्यग्रूपप्रवाहिते ।
जायते तस्य वै ज्ञानं तेनाधोक्षज उच्यते ।। '

415. *Adhokṣajaḥ.*

His power does not diminish.

The Udyoga Parvan (*MB*, 5. 68. 10) says: 'At no time do I get diminished, hence I am named *Adhokṣaja.*' Or *adhaḥ*: the earth; *akṣa*: heaven; *ja*: born, as He was born as *Vairāja* in the middle region between the earth and heaven. Or when the group of senses take a downward course towards the inner Self, true knowledge arises. Hence He is called Adhokṣaja. (Verse 57)

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ।। ५८ ।।

कालात्मना ऋतुशब्देन लक्ष्यत इति ऋतुः ।।

416. *Ṛtuḥ.*

Season in His aspect as Time.

Gloss: He removes the difficulties of the people by timely seasons.

सु शोभनं निर्वाणफलं दर्शनं ज्ञानमस्येति, शुभे दर्शने ईक्षणे पद्मपत्रायते अस्येति, [2]सुखेन दृश्यते भक्तैरिति वा **सुदर्शनः** ।

[1] इदं पद्यं केषुचित् कोशेषु न दृश्यते. [2] स्वेच्छया सुन्दरं देहं बिभर्ति, सुखेन.

417. *Sudarśanaḥ.*

Of good Vision.

Or, whose knowledge leads to salvation (*nirvāṇa*); or, whose eyes resemble the petals of lotus; or, who is easily seen by His devotees.

[1]कालयति गणयति सर्वमिति **कालः** । 'कालः कलयतामहम्' (भ. गी. १०. ३०) इति भगवद्वचनात् ॥

418. *Kālaḥ.*

The Reckoner (Time),

as He counts everything. The *BG* (10. 30) says: 'I am the time of those who count.'

Gloss: He is death personified to His enemies.

परमे प्रकृष्टे स्वे महिम्नि हृदयाकाशे स्थातुं शीलमस्येति **परमेष्ठी** । 'परमेष्ठी [2]विभ्राजते' (आप. ध. १. २३. २) इति मन्त्रवर्णात् ॥

419. *Parameṣṭhī.*

Centred in His glory,

as He is accustomed to reside in the supreme ether of the heart. The *Mantravarṇa* (*ĀDS*, 1. 23. 2) says: 'The Parameṣṭhī supremely shines.'

[3]शरणार्थिभिः परितो गृह्यते सर्वगतत्वात्, [4]परितो ज्ञायते इति वा, पत्रपुष्पादिकं भक्तैरर्पितं परिगृह्णातीति वा **परिग्रहः** ॥

420. *Parigrahaḥ.*

The Receiver.

[1] कलयति सर्वं. [2] विराजते. [3] परमार्थिभिः. [4] परिज्ञायते.

He is approached on all sides by His devotees, who seek refuge, being Himself omnipresent; or, known in many ways, or He receives from devotees such offerings as a leaf, flower, etc. (*BG*, 9. 26).

सूर्यादीनामपि भयहेतुत्वात् **उग्रः** । 'भीषास्माद् वातः पवते । भीषोदेति सूर्यः' (तै. उ. २. ८) इति श्रुतेः ॥

421. *Ugraḥ.*

The Formidable,

as He is the source of fear even to the sun, etc. The *śruti* (*TU*, 2. 8) says: 'In obedience to Him the wind blows and the sun rises.'

संवसन्ति भूतान्यस्मिन्निति **संवत्सरः** ॥

422. *Saṃvatsaraḥ.*

The Abode,

of all beings.

जगद्रूपेण वर्धमानत्वात् सर्वकर्माणि क्षिप्रं करोतीति वा **दक्षः** ॥

423. *Dakṣaḥ.*

The Efficient,

as He manifests Himself as the universe, or as He performs all actions dexterously.

संसारसागरे क्षुत्पिपासादिभिः षडूर्मिभिस्तरङ्गिते[1] अविद्याद्यैर्महाक्लेशैः मदादिभिरुपक्लेशैश्च वशीकृतानां विश्रान्ति [2]काङ्क्षतां विश्रामं मोक्षं करोतीति **विश्रामः** ॥

[1] तरङ्गैः. [2] काङ्क्षमाणानां.

424. *Viśrāmaḥ.*

Tranquillity.

He brings quietude to the mind of those who have been caught in the toils of great miseries arising from *avidyā*, etc. and minor miseries as pride, etc. and have fallen in the ocean of *saṃsāra*, with waves of the six infirmities, such as hunger and thirst.

विश्वस्माद् दक्षिणः शक्तः विश्वेषु कर्मसु दाक्षिण्याद्वा **विश्वदक्षिणः** ।।

425. *Viśvadakṣiṇaḥ.*

The most Skilful,

excelling all others, or in all His actions. (Verse 58)

Gloss: He is the Protector of all.

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ।। ५९ ।।

*विस्तीर्यन्ते समस्तानि जगन्त्यस्मिन्निति **विस्तारः** ।।

426. *Vistāraḥ.*

The Expanse,

as He expands in Himself all the universe.

Gloss: He multiplies the good results of His devotees (*bhakta-s*).

* स्तृञ् 'आच्छादने' इत्यस्मात् व्युपसृष्टात् कर्मणि विस्तार्यन्त इति, केवलात् कर्माणि विस्तीर्यन्त इति च भवति तरतिवत् ।

[1]स्थितिशीलः स्थावरः । स्थितिशीलानि पृथिव्यादीनि तिष्ठन्त्यस्मिन्निति स्थाणुः । स्थावरश्चासौ स्थाणुश्च **स्थावरस्थाणुः** ।

427. *Sthāvarasthāṇuḥ.*

The Firm and Motionless.

The firm and apparently motionless objects such as the earth, etc. rest in Him.

संविदात्मना **प्रमाणम्**[2] ।।

428. *Pramāṇam.* (959)

The Proof,

as He is the principle of consciousness.

Gloss: He is the authority for all *dharma-s* or otherwise.

अन्यथाभावव्यतिरेकेण कारणमिति **बीजमव्ययम्** । [3]सविशेषणमेकं नाम ।।

429. *Bījamavyayam.*

Undecaying Seed,

as He is the immutable cause.

Gloss: He is *dharma* itself. The *Rāmāyaṇa* (3. 37. 13) says: 'Rāma (the seventh incarnation) is the embodiment of *dharma*.'

सुखरूपत्वात् सर्वैरर्थ्यत इति **अर्थः** ।

[1] स्थितिशीलत्वात् स्थावरः. [2] प्रत्यक्षादिप्रमाणं वा.

[3] इदं वाक्यं एकस्यां मातृकायां नास्ति ।

430. *Arthaḥ.*

Desired by all,

being Bliss.

Gloss: He is reached by all who are freed from sense-attractions.

न विद्यते प्रयोजनम् आप्तकामत्वादस्येति **अनर्थः** ।।

431. *Anarthaḥ.*

Having no ends,

as all His desires are fulfilled.

Gloss: He is not sought by the conceited pseudo-Yogin-s.

महान्तः कोशा [1]अन्नमयादय आच्छादका अस्येति **महाकोशः** ।।

432. *Mahākośaḥ.*

Possessed of great sheaths,

as the sheath of food (*annamaya*) and the rest described in *TU*, 3. 2ff.

Gloss: His treasures are immeasurable as He possesses Śaṅkha, Padma and other divine treasures.

महान् भोगः [2]सुखरूपोऽस्येति **महाभोगः** ।।

433. *Mahābhogaḥ.*

Enjoying great Bliss.

[1] अन्नमयादयः अस्येति. [2] सुखस्वरू°; सुखरूपं.

Gloss: The happiness of His devotees is very great.

महत् भोगसाधनलक्षणं धनमस्येति **महाधनः** ।। ५९ ।।

434. *Mahādhanaḥ.*

Of great wealth.

He is the means of attaining great happiness.

Gloss: From Him devotees secure great wealth.

(Verse 59)

अनिर्विण्णः स्थविष्ठो [1]ऽभूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ।। ६० ।।

[2]अवाप्तसर्वकामत्वात् निर्वेदोऽस्य न विद्यत इति **अनिर्विण्णः**।

435. *Anirviṇṇaḥ.* (892)

Not depressed,

as all His desires are fulfilled.

Gloss: In fulfilling the desires of His devotees, He never tires.

वैराजरूपेण स्थितः **स्थविष्ठः** । 'अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ' (मु. उ. २. १. ४) इति श्रुतेः ।।

436. *Sthaviṣṭhaḥ.*

The most Massive,

as the universe (Vairāja). The *śruti* (*MU*, 2. 1. 4) says: 'The fire forms His head, the sun and moon are His eyes.'

[1] अत्र भाष्यानुरोधेन 'भू' इत्यपि पाठो द्रष्टव्यः । [2] आप्तकामत्वात्.

Gloss: He is in the form of Śiṃśumāra, a great collection of stars.

अजन्मा **अभूः** । अथवा 'भू सत्तायाम्' इत्यस्मात् संपदादित्वात् [1]क्विप् । मही वा ।

437. *Abhūḥ* (*Bhūḥ*=Existent).

Unborn.

Or the name may be *bhūḥ* Existence, or the earth, if the prefix *a* is eliminated.

यूपे पशुवत् तत्समाराधनात्मका धर्मास्तत्र बध्यन्त इति **धर्मयूपः** ॥

438. *Dharmayūpaḥ*.

The binding Post for *dharma-s*.

As the sacrificial animals are bound to the sacrificial post (*yūpa*), He is the resting place of all the *dharma-s* which are the means of worshipping Him.

यस्मिन्नर्पिता मखाः यज्ञा [2]निर्वाणलक्षणफलं [3]प्रयच्छन्तो महान्तो जायन्ते स **महामखः** ।

439. *Mahāmakhaḥ*.

The great Sacrificer.

Because the sacrifices dedicated to Him confer *nirvāṇa* or salvation.

Gloss: He is to be worshipped by sacrifice (*yajña*) as it is intended for Him ultimately.

[1] °द्भूवतेः क्विप्. [2] निर्वाणं प्र°. [3] यच्छन्तो.

'[1]नक्षत्रतारकैः सार्धं चन्द्रसूर्यादयो ग्रहाः ।
वायुपाशमयैर्बन्धैर्निबद्धा ध्रुवसंज्ञके' ।। इति ।

स ज्योतिषां चक्रं भ्रामयंस्तारामयस्य शिशुमारस्य [2]पुच्छदेशे व्यवस्थितो[3] ध्रुवः । तस्य शिशुमारस्य हृदये ज्योतिश्चक्रस्य [4]नेमिवत् प्रवर्तकः स्थितो विष्णुरिति **नक्षत्रनेमिः** । शिशुमारवर्णने 'विष्णुर्हृदयम्' (तै. आ. २. १९) इति स्वाध्यायब्राह्मणे श्रूयते ।।

440. *Nakṣatranemiḥ.*

Nave of the stars.

According to the stanzas, 'The planets, sun, moon, etc. and the stars moving and fixed, are bound to Dhruva by the bonds of Vāyu,' Dhruva regulates the motions of the systems and resides at the tail of the starry *Śiṃśumāra*-wheel. At the heart of the wheel of the luminaries is Viṣṇu like a nave, regulating the whole. The *Svādhyāyabrāhmaṇa* (*TĀ*, 2. 19) in describing the Śiṃśumāra group of stars says: 'Viṣṇu is the heart.'

चन्द्ररूपेण **नक्षत्री** । 'नक्षत्राणामहं शशी' (भ. गी. १०. २१) इति भगवद्वचनात् ।

[1] अस्मिन् विषये विष्णुपुराणे—
'सूर्याचन्द्रमसौ तारा नक्षत्राणि ग्रहैः सह ।
वातानीकमयैर्बन्धैर्ध्रुवे बद्धानि तानि वै ।।'
(वि. पु. २. ६. ३) इति श्लोको दृश्यते.

[2] पुच्छैकदेशे. [3] अवस्थितो.

[4] नेमिवत् प्रवर्तमानस्य हृदयं विष्णुरिति कथितो नक्षत्रनेमिः.

441. *Nakṣatrī.*

The Lord of stars (Moon).

The *BG* (10. 21) says: 'Among the stars I am the moon.'

Gloss: He is the leader of the sun, moon, etc. who are the leaders of the universe.

[1]सर्वकार्येषु समर्थः **क्षमः** । क्षमत इति वा । 'क्षमया पृथिवीसमः' (बाल. १. १८) इति वाल्मीकिवचनात् ।

442. *Kṣamaḥ.*

The Competent,

as He is adequate in all His actions. Or He is full of patience. Vālmīki (*Rāmāyaṇa*, Bāla., 1.18) says: 'Śrī Rāma is like the earth in patience.'

[2]सर्वविकारेषु क्षपितेषु स्वात्मना अवस्थित इति **क्षामः** । ('[3]क्षायो मः' (पा. सू. ८. २. ५३) इति निष्ठातकारस्य मकारादेशः ।)

443. *Kṣāmaḥ.* (854)

The Remainder.

When everything else has disappeared in Pralaya, He alone remains as the Self.

सृष्टयाद्यर्थं सम्यगीहत इति **समीहनः** ॥ ६० ॥

1 समस्तका°. 2 सर्वभूतेषु स्वात्मना.

3 केषुचित् कोशेपु इदं धनुरङ्कितं वाक्यं न दृश्यते ।

444. *Samīhanaḥ.*

Well-desiring,

in such actions as creation, etc. (Verse 60)

Gloss: He wishes all beings well.

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ।। ६१ ।।

सर्वयज्ञस्वरूपत्वात् **यज्ञः** । सर्वेषां देवानां तुष्टिकारको यज्ञाकारेण प्रवर्तत इति वा । 'यज्ञो वै विष्णुः' (तै. सं. २. ५. ५) इति श्रुतेः ।।

445. *Yajñaḥ.* (971)

Sacrifice.

All sacrifices being His form, or because He exists as sacrifice in order to please all the gods. The *śruti* (*TS*, 2. 5. 5) says: 'Sacrifice indeed is Viṣṇu.'

Gloss: All the Vedic sacrifices are His powers.

यष्टव्योऽप्ययमेवेति **इज्यः** ।

'ये यजन्ति मखैः पुण्यैर्देवतादीन् पितॄनपि ।
आत्मानमात्मना नित्यं विष्णुमेव यजन्ति ते ।। '

इति हरिवंशे ।।

446. *Ijyaḥ.*

The Object of sacrifice.

The *Harivaṃśa* says: 'They who worship through holy sacrifices, the *deva-s* and the manes (*pitṛ-s*), they worship indeed Viṣṇu, the Self, through the self.

सर्वासु देवतासु यष्टव्यासु प्रकर्षेण यष्टव्यो मोक्षफलदातृत्वादिति **महेज्यः** ॥

447. *Mahejyaḥ.*

The great Object of sacrifice.

Being the highest of the deities, as He confers emancipation, He is to be worshipped through sacrifice with the utmost care and devotion.

यूपसहितो[1] यज्ञः **क्रतुः** ॥

448. *Kratuḥ.*

The sacrificial Ceremony,

which is performed with the *yūpa* or the sacrificial post. Gloss: Kratu means Ahīna, Ekāha and other sacrifices.

आसत्युपैतिचोदनालक्षणं **सत्रम्** । सतस्त्रायत इति वा ॥

449. *Satram.*

The expanded Sacrifice.

The Satra is that sacrifice in which the order for the assembling and approaching of learned men is given; or He who protects (*trai*) the good (*sat*).

सतां मुमुक्षूणां नान्या गतिरिति **सतां गतिः** ॥

450. *Satāṃgatiḥ.*

The Refuge of the good.

There is no other refuge for those that seek liberation except Him.

1 °समीहितः.

सर्वेषां प्राणिनां कृताकृतं [1]सर्वं पश्यति स्वाभाविकेन बोधेनेति **सर्वदर्शी** ॥

451. *Sarvadarśī.*

All-seeing.

He perceives directly through His natural wisdom the actions, good and bad, of all.

स्वभावेन विमुक्त आत्मा यस्येति, विमुक्तश्चासावात्मा चेति वा **विमुक्तात्मा** । 'विमुक्तश्च विमुच्यते' (क. उ. ५. १) इति श्रुतेः ॥

452. *Vimuktātmā.*

The free Self.

Or He is ever free as well as the Ātman.

The *śruti* (*KU*, 5. 1) says: 'Freed, He is emancipated.'

सर्वश्चासौ ज्ञश्चेति **सर्वज्ञः** । 'इदं सर्वं यदयमात्मा' (बृ. उ. ४. ५. ७) इति श्रुतेः ॥

453. *Sarvajñaḥ* (815)

He is All, He is the Knower.

The *śruti* (*BU*, 4. 5. 7) says: 'All this is the Self. . .'

Gloss: He recognizes all as His manifestation.

ज्ञानमुत्तममित्येतत् सविशेषणमेकं नाम । ज्ञानम् उत्तमं प्रकृष्टमजन्यम् अनवच्छिन्नं सर्वस्य साधकतममिति **ज्ञानमुत्तमं**

[1] पश्यति.

ब्रह्म । 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै. उ. २. १) इति श्रुतेः ॥ ६१ ॥

454. *Jñānamuttamam.* (732)

Supreme knowledge.

Divine knowledge is uncreated and unlimited, and accomplishes everything. The *śruti* (*TU*, 2. 1) says: 'Brahman is existence, knowledge and infinitude.'

(Verse 61)

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ६२ ॥

सु शोभनं व्रतमस्येति **सुव्रतः** ।

'सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वथा तस्मै ददाम्येतद् व्रतं मम ॥'

इति श्रीरामायणे (युद्ध. १८. ३३) रामवचनम् ॥

455. *Suvrataḥ.* (818)

Of wonderful Vow.

In His incarnation as Śrī Rāma He says (in the *Rāmāyaṇa* 6. 18. 33): 'He who takes refuge in Me once, and avows saying: "Thine am I" to Him I grant protection from all beings; this is My vow.'

सु शोभनं मुखमस्येति **सुमुखः** । 'प्रसन्नवदनं चारु पद्मपत्त्रायतेक्षणम्' (वि. पु. ६. ७. ७९) इति श्रीविष्णुपुराणे । [1]वनवाससुमुखत्वाद्वा दाशरथी रामः सुमुखः ।

[1] वनवासे.

'स पितुर्वचनं श्रीमानभिषेकात्परं प्रियम् ।
मनसा पूर्वमासाद्य वाचा प्रतिगृहीतवान् ॥'
(सुन्दर. ३३. २४)

'इमानि तु महारण्ये विहृत्य नव पञ्च च ।
वर्षाणि परमप्रीतः स्थास्यामि वचने तव ॥'
(अयोध्या. २४. १७)

'न वनं गन्तुकामस्य त्यजतश्च वसुंधराम् ।
सर्वलोकातिगस्येव [1]मनो रामस्य विव्यथे ॥'
(अयोध्या. १९. ३३)

इति रामायणे । सर्वविद्योपदेशेन वा **सुमुखः** । 'यो ब्रह्माणं विदधाति पूर्वम्' (श्वे. उ. ६. १८) इत्यादि श्रुतेः ॥

456. *Sumukhaḥ.*

Of beautiful face.

The *Viṣṇupurāṇa* (6. 7. 79) says: 'His face is pleasing, handsome, possessed of large eyes resembling the lotus-petal.' Or this may apply to Śrī Rāma, the son of Daśaratha, because He maintained His equanimity when asked to lead the forest life. Thus the *Rāmāyaṇa* (5. 33. 24, 2. 24. 17) says: 'Auspicious Rāma at once received the order of His father with a cheerful mind and spoke: 'Spending cheerfully fourteen years from this day in great forests, I shall adhere to your words.' There was no manifestation of disturbance of mind in Him although He was about to go as an exile to the forest, leaving the kingdom, like unto one emancipated

[1] लक्ष्यते चित्तविक्रिया.

while yet alive (ibid., 2. 19. 33). Or because He was well pleased having imparted all the *vidyā-s* (to Brahmā). The *śruti* (*ŚU*, 3. 18) says: 'He who created Brahmā at the beginning and imparted the Veda-s to him . . .'

शब्दादिस्थूलकारणरहितत्वात् शब्दादयो ह्याकाशादीनामुत्तरोत्तरस्थूलकारणानि, तदभावात् **सूक्ष्मः** ।

'सर्वगतं सुसूक्ष्मम्' (मु. उ. १. १. ६) इति श्रुतेः ॥

457. *Sūkṣmaḥ.*

The Subtle,

as He is free from physical causes such as sound, etc. Sound, etc. are the cause of gross Ākāśa and the rest. The *śruti* (*MU*, 1. 1. 6) says: 'He is omnipresent, and very subtle.'

सु शोभनो घोषो वेदात्मकोऽस्येति, मेघगम्भीरघोषत्वाद्वा **सुघोषः** ॥

458. *Sughoṣaḥ.*

Of auspicious Sound.

The sound was in the form of Veda-s; or with voice deep as that of the cloud.

सद्वृत्तानां सुखं ददाति, असद्वृत्तानां सुखं द्यति खण्डयतीति वा **सुखदः** ॥

459. *Sukhadaḥ.* (889)

The Conferrer of happiness,

on righteous ones; or depriver (*do* to destroy) of the wicked of their happiness.

प्रत्युपकारनिरपेक्षतयोपकारित्वात् **सुहृत्** ॥

460. *Suhṛt.*

Friend,

as He confers benefits without desiring anything in return.

Gloss: His heart is friendly even to the sinner.

निरतिशयानन्दरूपत्वाद् मनो हरतीति **मनोहरः** । 'यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति' (छा. उ. ७. २३) इति श्रुतेः ॥

461. *Manoharaḥ.*

He captivates the mind,

being unlimited Bliss.

The *śruti* (*CU,* 7. 23) says: That which is the supreme Being, that is happiness; in the petty there is no happiness.

जितः क्रोधो येन सः **जितक्रोधः** । [1]वेदमर्यादां स्थापयन् सुरारीन् हन्ति न तु कोपवशादिति ।

462. *Jitakrodhaḥ.*

The Conqueror of anger.

He destroys the foes of the *deva-s,* not out of anger, but in order to protect righteousness.

1 वेदमर्यादास्थापनार्थं सुरारीन्; वेदमार्गं स्थापयन् सुरारीन्.

[1](त्रिदशशत्रून् निघ्नन् वेदमर्यादां स्थापयन्) विक्रमशाली बाहुरस्येति **वीरबाहुः** ॥

463. *Vīrabāhuḥ.*

With valiant arms.

He slew the foes and established the moral law of the scriptures.

Gloss: His arms were very dexterous in churning the ocean.

अधार्मिकान् विदारयतीति **विदारणः** ॥ ६२ ॥

464. *Vidāraṇaḥ.*

The Destroyer,

of unrighteous persons.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ६३ ॥

प्राणिनः [2]स्वापयन् आत्मसंबोधविधुरान् मायया कुर्वन् **स्वापनः** ॥

465. *Svāpanaḥ.*

Stupefying.

He renders, through *māyā*, thoughtless people oblivious of their nature.

Gloss: *Svāpanaḥ*: causing confusion to those who lose their virtues.

स्वतन्त्रः **स्ववशः** जगदुत्पत्तिस्थितिलयहेतुत्वात् ॥

[1] अयं धनुरङ्कितो भागः एकस्मिन् कोशे न दृश्यते । [2] स्वीयान्.

466. *Svavaśaḥ.*

The Independent,

being the cause of creation, preservation and withdrawal of the universe.

आकाशवत् सर्वगतत्वात् **व्यापी** । 'आकाशवत् सर्वगतश्च नित्यः' इति श्रुतेः । कारणत्वेन सर्वकार्याणां व्यापनाद्वा **व्यापी** ॥

467. *Vyāpī.*

All-pervading,

as the ether. The *śruti* says: 'He is omnipresent like the ether, and eternal'; or, pervading, as cause, all effects.

Gloss: He nourishes all well by His energy.

जगदुत्पत्त्यादिभिराविर्भूतनिमित्तशक्तिभि (विभूतिभि)-रनेकधा तिष्ठन् **नैकात्मा** ॥

468. *Naikātmā.*

Multiform.

During creation and the rest, He manifests Himself through His instrumental energies in various forms (in all things.)

Gloss: His forms are many like Fish, Tortoise, etc.

जगदुत्पत्तिसंपत्तिविपत्तिप्रभृतिकर्माणि करोतीति **नैककर्मकृत्** ॥

469. *Naikakarmakṛt.*

Performing many actions,

as He is the Lord of creation, preservation and withdrawal, etc., of the universe.

वसत्यत्राखिलमिति **वत्सरः** ॥

470. *Vatsaraḥ.*

The Abode of all.

Gloss: He dwells inside all in order to establish *dharma*, etc.

भक्तस्नेहित्वात् **वत्सलः** । 'वत्सांसाभ्यां कामबले' (पा. सू. ५. २. ९८) इति लच्प्रत्ययः ॥

471. *Vatsalaḥ.*

The Affectionate,

towards His devotees.

वत्सानां पालनात् **वत्सी** । जगत्पितुस्तस्य वत्सभूताः प्रजा इति वा **वत्सी** ॥

472. *Vatsī.*

The Protector of the people.

All beings are His children in His aspect as the Father of the universe. Or He was the protector of the people as of calves (in His incarnation as Gopāla or Kṛṣṇa).

रत्नानि गर्भभूतानि अस्येति समुद्रः **रत्नगर्भः** ॥

473. *Ratnagarbhaḥ.*

The Main.

This means the ocean, being the repository of all gems.

धनानामीश्वरः धनेश्वरः ।। ६३ ।।

474. *Dhaneśvaraḥ.*

The Lord of wealth.

Gloss: He distributed wealth to sincere devotees like Kucela and others. (Verse 63)

धर्मगुब्धर्मकृद् धर्मी सदसत् क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ।। ६४ ।।

धर्मान् गोपायतीति **धर्मगुप्** । 'धर्मसंस्थापनार्थाय संभवामि युगे युगे' (भ. गी. ४. ८) इति भगवद्वचनात् ।।

475. *Dharmagup.*

The Protector of *dharma.*

BG, 4. 8 says: 'I am born in every age for the firm establishment of *dharma.*'

धर्माधर्मविहीनोऽपि धर्ममर्यादास्थापनार्थं धर्ममेव करोतीति **धर्मकृत्** ।।

476. *Dharmakṛt.*

The Doer of *dharma.*

Though He transcends righteousness and the reverse, yet, to protect righteousness, He acts only righteously.

[1]धर्मान् धारयतीति **धर्मी** ।।

[1] धर्माचारतया धर्मी ; धर्माधारतया धर्मी.

477. *Dharmī.*

The Supporter of *dharma.*

Gloss: He possesses the distinctive nature of protecting those who take refuge in Him by extra-ordinary methods, as in His incarnation as Man-Lion.

अवितथं परं ब्रह्म **सत्** । 'सदेव सोम्येदम्' (छा. उ. ६. २) इति श्रुतेः ।

478. *Sat.*

Being.

The Reality, the supreme Brahman. The *śruti* (*CU*, 6. 2) says: 'This indeed, O child, was *Sat.*'

अपरं ब्रह्म **असत्** । 'वाचारम्भणं विकारो नामधेयम्' (छा. उ. ६. ४) इति श्रुतेः ।

479. *Asat.*

The Conditioned.

Brahman in His conditioned aspect is called *Asat.* The *śruti* (CU, 6. 4) says: 'It is nothing but a word; it is an effect and a name only.'

क्षरम्, सर्वाणि भूतानि ।।

480. *Kṣaram*

He is present in the perishable,

as He is all beings (which perish in due course)

Gloss: All proceed from Him.

कूटस्थः **अक्षरम्** ।

'द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥' (भ. गी. १५. १६)

481. *Akṣaram.*

The Imperishable.

BG, 15. 16 says: 'Puruṣa is twofold in the world, the perishable and the imperishable; the perishable is made up of all creatures and *kūṭastha* is called the Imperishable.'

आत्मनि कर्तृत्वं कल्पितमिति तद्वासनावगुण्ठितो जीवो विज्ञाता; तद्विलक्षणो विष्णुः **अविज्ञाता** ॥

482. *Avijñātā.*

The Non-knower (of objects).

The knower is the *jīva*, limited by the false conception that authorship and the rest pertain to Ātman; being free from it, Viṣṇu is called Avijñātā.

Gloss: He does not count the faults of His devotees.

आदित्यगता अंशवोऽस्येत्ययमेव मुख्यः **सहस्रांशुः** ।

'येन सूर्यस्तपति तेजसेद्धः' (तै. ब्रा. ३. १२. ६) इति श्रुतेः ।

'यदादित्यगतं तेजः' (भ. गी. १५. १२) इति स्मृतेश्च ॥

483. *Sahasrāṃśuḥ.*

The Thousand-rayed.

The rays which are in the sun and other luminaries are His; hence He is the real Sun. The *śruti* (*TB*,

3. 12. 9) says: 'Lighted by His effulgence the sun shines.' The *smṛti* also (*BG*, 15. 12) says: 'The light which is in the sun...'

विशेषेण[1] शेषदिग्गजभूधरान् [2]सर्वभूतानां धातॄन् दधातीति **विधाता** ।

484. *Vidhātā.*

The All-supporter,

as He is the support of Ādiśeṣa, (the eight) cardinal elephants, and (the chief) mountains, which in turn bear all other beings.

नित्यनिष्पन्नचैतन्यरूपत्वात् **कृतलक्षणः** । कृतानि लक्षणानि शास्त्राण्यनेनेति वा । 'वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात्' (वि. स. १३६) इत्यत्रैव वक्ष्यति । सजातीयविजातीयव्यवच्छेदकं लक्षणं सर्वभावानां कृतमनेनेति वा, आत्मनः श्रीवत्सलक्षणं वक्षसि तेन कृतमिति वा **कृतलक्षणः** ।। ६४ ।।

485. *Kṛtalakṣaṇaḥ.*

The eternal Consciousness.

He is the author (*kṛt*) of the *śāstra-s* (*lakṣaṇa*). The author (Vyāsa) says: (*MB*, 13. 135. 139) 'The Veda-s, the *śāstra-s*, the knowledge—all these are derived from Janārdana.' Or He who made in all beings the distinction of separation in their species as well as in others; or He who has the mark called Śrīvatsa on His breast. (Verse 64)

[1] शेषदिग्गजादीन्. [2] समस्तभूतानां.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ६५ ॥

[1]गभस्तिचक्रस्य मध्ये सूर्यात्मना [2]स्थित इति **गभस्तिनेमिः॥**

486. *Gabhastinemiḥ.*

The Centre of the planetary systems.

He remains as the sun in the centre of the circle of luminaries.

Gloss: His *cakra* (discus) is very radiant.

सत्त्वं गुणं प्रकाशकं प्राधान्येनाधितिष्ठतीति, सर्वप्राणिषु तिष्ठतीति वा **सत्त्वस्थः** ॥

487. *Sattvasthaḥ.*

Abiding in the *Sattva.*

As He chiefly presides over the quality of goodness (*sattva*) which is radiant; or He who resides (*stha*) in all beings (*sattva-s*).

विक्रमशालित्वात् सिंहवत् **सिंहः** । नृशब्दलोपेन ' सत्यभामा भामा ' इतिवद्वा नृसिंहः **सिंहः** ॥

488. *Siṃhaḥ.*

The Lion,

from His valour; or it may be *Nṛsiṃha* (denoting the Man-lion incarnation, by dropping Nṛ from it), like the word Satyabhāmā contracted into Bhāmā.

[1] चक्रमध्ये. [2] स्थितो गभस्तिनेमिः.

भूतानां [1]महानीश्वरः, भूतेन सत्येन स एव [2]परमात्मा महानीश्वर इति वा **भूतमहेश्वरः** ।

489. *Bhūtamaheśvaraḥ.*

The great Lord of beings.

Or, in truth (*satya*), He is the great Lord.

सर्वभूतान्यादीयन्तेऽनेनेति–आदिः । आदिश्चासौ देवश्चेति **आदिदेवः** ॥

490. *Ādidevaḥ.*

The first Deity.

He is the 'first' through whom all beings come to exist.

महांश्चासौ देवश्चैतन्यरूपेण [3]विद्यत इति **महादेवः** । 'सर्वान् भावान् परित्यज्य [4]आत्मज्ञानयोगैश्वर्ये महति महीयते, तस्मादुच्यते भगवान् [5]महादेवः' (अ. शि. उ. ६०) इति श्रुतेः ॥

491. *Mahādevaḥ.*

The great Deity.

The *śruti* (Aś. U. 60) says, because, to the exclusion of all other concepts, He cognizes Himself in the great wealth of the yoga of Self-knowledge, He is the great Deity.

प्राधान्येन देवानामीशो देवेशः ॥

[1] महानीश्वर इति महेश्वरः. [2] परमो महा°.

[3] 'विद्यते' इत्यत्र 'दीव्यति' इति पाठः स्यादिति भाति । [4] आत्मज्ञानेन योगैश्वर्येण मह°. [5] अत्र श्रुतौ महेश्वर इति पाठोऽपि दृश्यते ।

492. *Deveśaḥ.*

The Lord of the *deva-s,* preeminently.

देवान् बिभर्तीति देवभृत् शक्रः, तस्यापि शासितेति **देवभृद्गुरुः** । देवानां भरणात्, सर्वविद्यानां च गरणाद्वा **देवभृद्गुरुः** ॥ ६५ ॥

493. *Devabhṛdguruḥ.*[1]

The Ruler of the lord of the *deva-s.*

The lord of the *deva-s* is Indra. Or He who is the nourisher of the *deva-s* and the knower of all lores.

(Verse 65)

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद् भोक्ता

[2]जन्मसंसारबन्धनादुत्तरतीति[3] **उत्तरः** । विश्वस्मादुत्कृष्ट इति वा[4] ॥

494. *Uttaraḥ.*

The Saviour, (from the ocean of *saṃsāra*).

Or the most Excellent. The *śruti* (*Ṛgveda,* 10. 86. 1) says: 'He is the most Excellent of all.'

Gloss: He uplifts His devotees from the ills of worldly life.

[1] This makes two names, according to one tradition.

[2] जन्मसंसारादुत्तरति. [3] संसारसागरादुत्तारयतीति. [4] वा 'विश्वस्मादिन्द्र उत्तरः' (ऋ. सं. १०. ८६. १) इति श्रुतेः.

गवां पालनात् गोपवेषधरः—**गोपतिः** । गौः मही, तस्याः पतित्वाद्वा ।।

495. *Gopatiḥ.* (592)

The Cowherd,

in His incarnation as Kṛṣṇa.

Or He who is the Lord of the earth. (Go = earth).

समस्तभूतानि पालयन् रक्षको जगत इति **गोप्ता** ।।

496. *Goptā.* (593)

The Protector,

of all beings and of all the worlds.

Gloss: He is the protector of all lores (*vidyā-s*).

न कर्मणा न ज्ञानकर्मभ्यां वा गम्यते । किंतु ज्ञानेनैव गम्यत इति **ज्ञानगम्यः** ।।

497. *Jñānagamyaḥ.*

To be attained by true knowledge (*jñāna*).

He is attained neither by actions (*karman-s*), nor by the combination of *karman* and *jñāna* but by *jñāna* only.

कालेनापरिच्छिन्नत्वात् [1]पुरापि भवतीति **पुरातनः** ।

498. *Purātanaḥ.*

The Ancient,

as He transcends Time.

[2]शरीरारम्भकभूतानां भरणात् प्राणरूपधरः **शरीरभूतभृत्**।

[1] पुरा भवति. [2] शरीरभूतभूतानां.

499. *Śarīrabhūtabhṛt.*

The Nourisher of the elements of the body, being Himself *prāṇa* (the vital breath).

[1]पालकत्वात् **भोक्ता** । परमानन्दसंदोहसंभोगाद्वा **भोक्ता** ।

इति नाम्नां पञ्चमशतकं विवृतम् ॥

इति पञ्चमशतकभाष्यम्

500. *Bhoktā.*

The Protector or Enjoyer,
as He protects, or as He enjoys supreme Bliss.

Thus ends the Fifth Hundred.

अथ षष्ठशतकभाष्यम्

कपीन्द्रो भूरिदक्षिणः ॥ ६६ ॥

[2]कपिश्चासाविन्द्रश्चेति । कपिः वराहः, वाराहंवपुरास्थितः [3]**कपीन्द्रः** । कपीनां वानराणामिन्द्रः **कपीन्द्रः** राघवो वा ॥

THE SIXTH HUNDRED

501. *Kapīndraḥ.*

The great Boar.

Kapi may mean the boar incarnation, or a monkey. He was the Lord of monkeys in His incarnation as Rāma.

[1] पालको भोक्ता. [2] कपिर्वराह इन्द्र°. [3] कपीन्द्रो वराहमूर्तिः.

भूरयः बह्व्यो यज्ञदक्षिणाः धर्ममर्यादां दर्शयतो यज्ञं कुर्वतोऽस्य विद्यन्त इति **भूरिदक्षिणः** ।। ६६ ।।

502. *Bhūridakṣiṇaḥ.*

He who bestows large gifts.

He inspires sacrificers to bestow large sums of money as fees on those who perform sacrifices, upholding the moral law. (Verse 66)

सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः ।
विनयो जयः सत्यसंधो दाशार्हः सात्वतां पतिः ।। ६७ ।।

सोमं पिबति सर्वयज्ञेषु [1]यष्टव्यदेवतारूपेणेति **सोमपः** ।

धर्ममर्यादां दर्शयन् यजमानरूपेण वा **सोमपः** ।।

503. *Somapaḥ.*

The Quaffer of soma,

as He drinks the soma juice in all sacrifices, as the deity sacrificed to, or as the sacrificer who conforms to the moral law (*dharma*).

[2]स्वात्मामृतरसं पिबन् **अमृतपः** । [3]असुरैर्ह्रियमाणममृतं[4] रक्षित्वा देवान् पाययित्वा स्वयमप्यपिबदिति वा ।।

504. *Amṛtapaḥ.*

The Quaffer of ambrosia,

[1] यष्टव्यत्वाद्देवता; द्रव्यदेवता.

[2] स्वात्मनामृत°. [3] मथितममृतमसुरैः. [4] ह्रियमाणं रक्षित्वा.

of His Self; or as He recovered the ambrosia from the demons (Asura-s) and drank it along with the gods.

सोमरूपेणौषधीः पोषयन् **सोमः** । उमया सहितः शिवो वा ॥

505. *Somaḥ.*

The Moon.

He nourishes the plants, assuming the form of the moon; or Soma means Śiva who is [ever] with Umā or Pārvatī (as Viṣṇu is identified with Śiva).

पुरून् बहून् जयतीति **पुरुजित्** ।

506. *Purujit.*

The Conqueror of many.

विश्वरूपत्वात् पुरुः, उत्कृष्टत्वात् सत्तमः । पुरुश्चासौ सत्तमश्चेति **पुरुसत्तमः** ॥

507. *Purusattamaḥ.*

The Omnipresent and Best.

विनयं दण्डं करोति दुष्टानामिति **विनयः** ।

508. *Vinayaḥ.*

The Chastiser,

as He punishes the evil-doers.

समस्तानि भूतानि जयतीति **जयः** ।

509. *Jayaḥ.*

The Victorious,

over all beings.

सत्या संधा संकल्पः अस्येति **सत्यसंधः** । 'सत्यसंकल्पः (छा. उ. ८. १) इति श्रुतेः ॥

510. *Satyasaṃdhaḥ.*

Of right Resolutions.

The *śruti* (*CU*, 8. 1) says: 'Truth is His resolve.'

Gloss: 'The heavens might fall, the earth might crumble down, the mountain Himavān might be crushed, the oceans might become dry, but My word never becomes vain.'

दाशः दानं तमर्हतीति **दाशार्हः** । दाशार्हस्य कुलोद्भवाद्वा ।

511. *Dāśārhaḥ.*

The Deserver of gifts,

from the devotees. Or He was born as Kṛṣṇa in the Dāśārha tribe of cowherds.

सात्वतं नाम तन्त्रम् । 'तत्करोति तदाचष्टे' (ग. सू. २०४) इति णिचि कृते क्विप्रत्यये णिलोपे च कृते पदं सात्वत्, तेषां पतिः, योगक्षेमकर इति **सात्वतां पतिः** ॥ ६७ ॥

512. *Sātvatāṃpatiḥ.*

The Lord of the Sātvat-s.

The conferrer of good and protector of those that follow the Tantra named *Sātvata* (i.e. the scriptures *sāttvic* in their nature).

जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ।। ६८ ।।

प्राणान् क्षेत्ररूपेण धारयन् **जीव** उच्यते ।

513. *Jīvaḥ.*

The living Being.

As He supports the *Prāṇa-s* or senses, etc. in the form of *Kṣetrajña* (the individual self).

Gloss: He enlivens the devotees.

विनयित्वं विनयिता, तां च साक्षात्पश्यति प्रजानामिति **विनयितासाक्षी** । अथवा नयतेर्गतिवाचिनो रूपं **विनयिता** । **असाक्षी** असाक्षाद्द्रष्टा आत्मातिरिक्तं वस्तु न पश्यतीत्यर्थः । विनयितासाक्षीत्येकं नाम ।।

514. *Vinayitāsākṣī.*

The Witness of modesty,

of the people; or as He, the omnipresent, perceives nothing outside Himself.

मुक्तिं ददातीति **मुकुन्दः** । पृषोदरादित्वात् साधुत्वम् । '[1]अक्षरसाम्यात्' (२. १. १) इति निरुक्तिवचनात् नैरुक्तानां मुकुन्द इति निरुक्तिः ।।

515. *Mukundaḥ.*

The Conferrer of salvation.

The etymologists sometimes derive words due to similarity of letters, as Mukunda here from Mukti (salvation).

1 °साम्यान्निरु°.

अमिताः अपरिच्छिन्ना विक्रमाः त्रयः पादविक्षेपा अस्य, अमितं विक्रमणं शौर्यमस्येति वा **अमितविक्रमः** ॥

516. *Amitavikramaḥ.* (641)

Of immeasurable Prowess.

Or whose three steps were immeasurable [during the Trivikrama stage of Dwarf incarnation].

अम्भांसि देवादयोऽस्मिन्निधीयन्त इति **अम्भोनिधिः** । 'तानि वा एतानि चत्वार्यम्भांसि । देवा मनुष्याः पितरोऽसुराः' (तै. ब्रा. २. ३. ८) इति श्रुतेः । सागरो वा । 'सरसामस्मि सागरः' (भ. गी. १०. २४) इति भगवद्वचनात् ॥

517. *Ambhonidhiḥ.*

The Abode of gods and others.

The *śruti* (*TB*, 2. 3. 8) says: 'These are the fourfold *ambhas*, namely, the gods, men, manes and Asura-s'. Or He is the ocean. *BG*, 10. 24 says: 'Of lakes I am the ocean.'

देशतः कालतो वस्तुतश्चापरिच्छिन्नत्वात् अनन्तात्मा ॥

518. *Anantātmā.*

The infinite Self,

being unlimited by space, time and substance.

Gloss: He is in the form of Ananta (Ādiśeṣa, the divine serpent).

संहृत्य सर्वभूतान्येकार्णवं जगत्कृत्वा अधिशेते महोदधिमिति **महोदधिशयः** ॥

519. *Mahodadhiśayaḥ.*

The Recliner in the great ocean.

During Pralaya having disintegrated everything, He reduces them all into one ocean and reclines in those primeval waters.

अन्तं करोति भूतानामिति **अन्तकः** । 'तत्करोति तदाचष्टे' (ग. सू. २०४) इति णिचि ण्वुलि अकादेशः ॥ ६८ ॥

520. *Antakaḥ.*

The End of all,

as He brings about the total withdrawal of the world.

Gloss: He is Antaka in the form of Rudra and Saṃkarṣaṇa. (Verse 68)

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ६९ ॥

आत् विष्णोः अजायत इति कामः **अजः** । '[1]अक्षराणामकारोऽस्मि' (भ. गी. १०. ३३), 'धर्माविरुद्धो भूतेषु कामोऽस्मि' (भ. गी. ७. ११) इति च भगवद्वचनात् ॥

521. *Ajaḥ.*

Love,

as Kāma (Love) was born (*ja*) of Viṣṇu (*a*).

[1] इदं भगवद्वचनं केषुचित्पुस्तकेषु न दृश्यते ।

The *Gītā* (10. 33) says: ‘ I am *a* among the syllables,’ and am ‘ Love in beings when it conforms to *dharma* ’ (7. 11).

महः पूजा तदर्हत्वात् **महार्हः** ।।

522. *Mahārhaḥ*.

Deserving worship.

स्वभावेनैवाभाव्यो नित्यनिष्पन्नरूपत्वादिति **स्वाभाव्यः** ।।

523. *Svābhāvyaḥ*.

The Uneffected,

as He is infinite in His perfection.

जिता अमित्राः [1]अन्तर्वर्तिनो रागद्वेषादयो [2]बाह्याश्च [3]रावणकुम्भकर्णशिशुपालादयो येनासौ **जितामित्रः** ।।

524. *Jitāmitraḥ*.

The Conqueror of foes,

internal, as desire, hatred, etc. and external, as Rāvaṇa, Kumbhakarṇa, Śiśupāla and others.

स्वात्मामृतरसास्वादान्नित्यं प्रमोदते, ध्यायिनां ध्यानमात्रेण प्रमोदं [4]करोतीति वा **प्रमोदनः** ।।

525. *Pramodanaḥ*.

Ever joyful.

[1] अभ्यन्तरराग°. [2] बाह्या रावणादयश्च येनासौ. [3] रावणादयश्चानेनेति जितामित्रः. [4] कुरुत इति वा.

Imbibing the nectar of His own Self; or because He confers bliss on those who meditate on Him, by the very act.

आनन्दः स्वरूपम् अस्येति **आनन्दः** । 'एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति' (बृ.उ.४. ३. ३२) इति श्रुतेः ।।

526. *Ānandaḥ.*

Bliss,

is His own nature. The *śruti* (*BU*, 4. 3. 32) says: 'Of this happiness, all other beings enjoy only a small part.'

नन्दयतीति **नन्दनः** ।।

527. *Nandanaḥ.*

The Source of happiness.

सर्वाभिरुपपत्तिभिः समृद्धो **नन्दः** । सुखं वैषयिकं नास्य विद्यत इति वा **अनन्दः**। 'यो वै भूमा तत्सुखम्। नाल्पे सुखमस्ति' (छा. उ. ७. २३) इति श्रुतेः ।।

528. *Anandaḥ* (or, *Nandaḥ*).

Freed from worldly pleasures (or rich in everything).

The *śruti* (*CU*, 7. 23) says: 'That which is immensity is felicity, there is no felicity in the petty.'

सत्या धर्मा ज्ञानादयोऽस्येति **सत्यधर्मा**[1] ।

[1] सत्यं यथार्थभूतार्थविषयं दर्शनमेव धर्मो यस्येति वा सत्यधर्मा ।
आचारश्च दया हिंसा दानं स्वाध्याय एव च ।
अयं हि परमो धर्मो यद्योगेनात्मदर्शनम् ।। इति श्रुतेः.

529. *Satyadharmā.*

Of true *dharma-s.*

Dharma-s: Wisdom, etc.

Gloss: His *dharma-s* are true and not false.

त्रयो विक्रमास्त्रिषु लोकेषु क्रान्ता यस्य सः **त्रिविक्रमः**। 'त्रीणि पदा विचक्रमे' (तै. ब्रा. २. ४. ६) इति श्रुतेः। त्रयो लोकाः क्रान्ता येनेति वा **त्रिविक्रमः**॥

'त्रिरित्येवं त्रयो लोकाः कीर्तिता मुनिसत्तमैः।
क्रमसे तांस्त्रिधा सर्वांस्त्रिक्रमोऽसि जनार्दन॥'
इति हरिवंशे (२७९. ५०)॥ ६९॥

530. *Trivikramaḥ.*

Of three Steps.

The three steps covered the three worlds. The *śruti* (*TB*, 2. 4. 6) says: 'He triumphed [over the three worlds] with His three steps'; or He has walked over the three worlds. The *Harivaṃśa* (279. 50) says: 'The sages have named the three worlds as *tri*; and as You covered them all in three steps You are named Trivikrama.'

(Verse 69)

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत्॥ ७०॥

महर्षिः कपिलाचार्यः इति सविशेषणमेकं नाम। महांश्चासावृषिश्चेति **महर्षिः**। कृत्स्नस्य वेदस्य दर्शनात्। अन्ये तु वेदैकदेशदर्शनादृषयः। कपिलश्चासौ सांख्यस्य शुद्धतत्त्वविज्ञानस्याचार्यश्चेति **कपिलाचार्यः**।

'शुद्धात्मतत्त्वविज्ञानं सांख्यमित्यभिधीयते' इति व्यासस्मृतेः । 'ऋषिं प्रसूतं कपिलं महान्तम्' (श्वे. उ. ५. २) इति श्रुतेश्च । 'सिद्धानां कपिलो मुनिः' (भ. गी. १०. २६) इति [1]स्मृतेश्च ॥

531. *Maharṣiḥ Kapilācāryaḥ.*

Kapilācārya, the great sage.

He was 'the great ṛṣi' as He visioned the entire Veda, whereas others visioned only a part of it, and were named ṛṣi-s. Kapila taught the knowledge of pure self called Sāṃkhya. The *Vyāsasmṛti* says: 'Sāṃkhya is that which inculcates the knowledge of the pure Ātman.' The (*ŚU*, 5. 2) says: 'He who endowed His son ṛṣi Kapila...' The *smṛti* (*BG*, 10, 26) also says: 'Of the perfected ones I am the sage Kapila.'

कृतं कार्यं जगत्, ज्ञः आत्मा, कृतं च तत् ज्ञश्चेति **कृतज्ञः**[2]॥

532. *Kṛtajñaḥ.*

The Universe and its knower.

Kṛta is the created universe, and *jña* is the knower, i. e. Ātman.

Gloss: He accepts the adorations, etc. of even offenders.

मेदिन्याः भूम्याः पतिः **मेदिनीपतिः** ॥

533. *Medinīpatiḥ.*

The Lord of the earth.

1 भगवद्वचनात्. 2 प्राणिनां सुकृतं दुष्कृतं च जानातीति वा.

त्रीणि पदान्यस्येति **त्रिपदः** । 'त्रीणि पदा विचक्रमे' (तै. ब्रा. २. ४. ६) इति श्रुतेः ॥

534. *Tripadaḥ*.

The three-stepped.

The *śruti* (*TB*, 2. 4. 6) says: 'He who triumphed over the three (worlds) by His strides.'

Gloss: He is denoted by the three *pada-s*, '*Om, tat, sat*' (*BG*, 17. 23).

गुणावेशेन संजातास्तिस्रो दशाः अवस्थाः [1]जाग्रदादयः तासामध्यक्ष इति **त्रिदशाध्यक्षः**[2] ॥

535. *Tridaśādhyakṣaḥ*.

The Lord of the three states,

waking, etc. which come into being due to the [three] qualities.

मत्स्यरूपी महति शृङ्गे प्रलयाम्भोधौ नावं बद्ध्वा [3]चिक्रीडेति **महाशृङ्गः** ॥

536. *Mahāśṛṅgaḥ*.

The Great-horned.

In His fish incarnation, He had the ark tied to His great horn and sported in the Pralaya waters.

कृतस्य संसारस्यान्तं संहारं करोतीति **कृतान्तकृत्** । [4]कृतान्तं मृत्युं कृन्ततीति वा **कृतान्तकृत्** ॥ ७० ॥

[1] तासामध्यक्षः. [2] त्रिदशानां देवानामध्यक्ष इति वा.
[3] विचिक्रीड. [4] कृतस्यान्तं.

537. *Kṛtāntakṛt.*

The Withdrawer of the universe.

Or the destroyer of Death himself. (Verse 70)

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ।। ७१ ।।

महांश्चासौ वराहश्चेति **महावराहः** ।।

538. *Mahāvarāhaḥ.*

The great Boar.

गोभिः वाणीभिः [1]वेद्यत इति वेदान्तवाक्यैरिति वा **गोविन्दः** । 'गोभिरेव यतो वेद्यो गोविन्दः समुदाहृतः ।' इति [2]विष्णुतिलके ।।

539. *Govindaḥ.*

Known through scriptural texts.

Go: speech, or the Vedāntic texts and as He is known (*vid*) by them, He is called Govinda. The *Viṣṇutilaka* says: 'You are named Govinda as You are to be known through scriptural texts (*go*).'

शोभना सेना गणात्मिका [3]यस्येति **सुषेणः** ।

540. *Suṣeṇaḥ.*

Having a good army,

of divine hosts.

[1] विद्यते वेदैरिति. [2] विष्णुकीलके विष्णुपुराणे. [3] यस्य स सुषेणः.

Gloss: He possesses the army of the eternal *sūri-s* (sages).

[1]कनकमयान्यङ्गदानि अस्येति **कनकाङ्गदी** ॥

541. *Kanakāṅgadī.*

Having golden armlets.

रहस्योपनिषद्वेद्यत्वात् [2]गुहायां हृदयाकाशे निहित इति वा **गुह्यः** ॥

542. *Guhyaḥ.*

The Mysterious,

as He is to be known through the esoteric doctrines, or Upaniṣad-s; or as He is located in the *guhā*, the ether of the heart.

ज्ञानैश्वर्यबलवीर्यादिभिर्गभीरः **गभीरः** ॥

543. *Gabhīraḥ.*

The Unfathomable,

in His wisdom, supremacy, strength, valour, etc. Gloss: The mind knows Him not, says the *śruti.*

दुष्प्रवेशतया **गहनः** । [3]अवस्थात्रयभावाभावसाक्षित्वाद्वा[4] **गहनः** ॥

544. *Gahanaḥ.*

Impenetrable,

1 कनकेन निर्मितम् अङ्गदं यस्य विद्यते इति वा. 2 गुहायां निहितः.
3 अवस्थात्रयरहितत्वात्. 4 °त्वाद् गहनो वा.

as He is free from, or witness to, the appearance and disappearance of the three states of consciousness.

Gloss: His independence is absolute.

वाङ्मनसयोरगोचरत्वात् **गुप्तः** । 'एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते' (क. उ. ३. १२) इति श्रुतेः ॥

545. *Guptaḥ*.

The Concealed,

as He is beyond the grasp of mind and speech. The *śruti* (*KU*, 3. 12) says: 'Being hidden in all beings He is not manifested.'

Gloss: *Agupta*: His glory is not concealed.

मनस्तत्त्वात्मकं चक्रं बुद्धितत्त्वात्मिकां गदां [1]लोकरक्षणार्थं धारयतीति **चक्रगदाधरः** ॥ ७१ ॥

546. *Cakragadādharaḥ*.

The Bearer of *cakra* and *gadā*.

Gloss: He is named *Cakradhara* as He bears the discus, symbolizing the mind-*tattva*, and Gadādhara as He bears the mace, symbolizing the *buddhitattva*, to protect the world. (Verse 71)

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥

विदधाति सृजतीति विधाता **वेधाः** । पृषोदरादित्वात् साधुत्वम् ॥

[1] धारयन् लोकरक्षार्थमुक्तः चक्र°.

547. *Vedhāḥ.*

The Originator.

स्वयमेव कार्यस्य [1]करणे अङ्गं सहकरोतीति **स्वाङ्गः** ।।

548. *Svāṅgaḥ.*

Self-instrumental.

As He is the auxiliary cause of the creation.

Gloss: His limbs are golden ones.

[2]केनाप्यवतारेषु न जितः इति **अजितः** ।।

549. *Ajitaḥ.*

The Unconquered,

by any, in His incarnations.

कृष्णद्वैपायनः **कृष्णः** ।।

'कृष्णद्वैपायनं [3]व्यासं विद्धि नारायणं प्रभुम् ।
को [4]ह्यन्यः पुण्डरीकाक्षाद् महाभारतकृद् भवेत् ।।'

इति विष्णुपुराणवचनात् (३. ४. ५) ।।

550. *Kṛṣṇaḥ.*

The Dark (Vyāsa).

Kṛṣṇa means Kṛṣṇadvaipāyana Vyāsa. The *VP*, 3. 4. 5 says: 'You should know Kṛṣṇadvaipāyana Vyāsa as the Lord Nārāyaṇa Himself. Who can be

[1] कारणान्यङ्गैः सह°. [2] न केनाप्यवतारेषु जितः.
[3] विद्धि विष्णुं नारायणम्. [4] ह्यन्यो भुवि मैत्रेय महा°.

the author of the *Mahābhārata* except the lotus-eyed Viṣṇu?'

स्वरूपसामर्थ्यादेः[1] प्रच्युत्यभावात् **दृढः** ॥

551. *Dṛḍhaḥ.*

The Firm,

in His nature, capacity, etc.

Adṛḍha: He is uneasy when one prostrates before Him after sinning.

संहारसमये युगपत् प्रजाः संकर्षतीति **संकर्षणः** । न च्योतति स्वरूपादिति **अच्युतः** । 'संकर्षणोऽच्युतः' इति सविशेषणमेकं नाम । [2]'अच्युतः प्रथितः' (वि. स. ४७) इति पूर्वोक्तत्वात् ॥

552. *Saṃkarṣaṇo 'cyutaḥ.*[3]

The Withdrawer and the Unswerving.

As He draws in at *pralaya* all the world, He is called Saṃkarṣaṇa, and being unswerving in His own nature He is Acyuta.

स्वरश्मीनां संवरणात् सायं गतः सूर्यो **वरुणः** ।

'इमं मे वरुण श्रुधी हवम्' (तै. सं. २. १. ११) इति मन्त्रवर्णात् ॥

553. *Varuṇaḥ.*

The Withholder.

[1] °र्थ्यादिप्रच्युतस्वभावो दृढः. [2] इदं वाक्यं केषुचित् कोशेषु न दृश्यते.

[3] This makes 2 names according to some.

The setting sun is called Varuṇa as he withdraws into himself his rays. The *śruti* (*TS*, 2. 1. 11) says: 'O Varuṇa, listen to our hymn.'

वरुणस्यापत्यं वसिष्ठोऽगस्त्यो वा **वारुणः** ॥

554. *Vāruṇaḥ.*

The son of Varuṇa,

means either the sage Vasiṣṭha or Agastya in His partial incarnation.

Gloss: Avāruṇa: His nature is never truly subject to veiling.

वृक्ष [1]इवाचलितः स्थिर इति **वृक्षः** । '**वृक्षः** इव स्तब्धो दिवि तिष्ठत्येकः' (म. ना. उ. १०. ४) इति श्रुतेः ॥

555. *Vṛkṣaḥ.*

The Tree,

on account of His stability. The *śruti* (*MNU*, 10. 4) says: 'He alone stands in the heavens like an unshaken tree.'

Gloss: He is the sheltering tree of the wise.

व्याप्त्यर्थादक्षतेर्धातोः पुष्करोपपदाद् [2]अच्प्रत्यये पुष्कराक्षः। हृदयपुण्डरीके चिन्तितः स्वरूपेण प्रकाशत इति वा **पुष्कराक्षः** ।

556. *Puṣkarākṣaḥ:*

Pervader of the lotus of the heart.

Or He reveals Himself in the lotus of the heart when meditated upon.

[1] इवाचलतया स्थित इति. [2] अच्प्रत्यये सति.

सृष्टिस्थित्यन्तकर्माणि मनसैव करोतीति **महामनाः** ॥ '[1]मनसैव जगत्सृष्टिं संहारं च करोति यः' [2]इति विष्णुपुराणे (५. २२. १५) ॥ ७२ ॥

557. *Mahāmanāḥ.*

Of great mind.

He performs only by mind creation, preservation and withdrawal of the world. The *Viṣṇupurāṇa* (5. 22. 15) says: 'He who creates and withdraws the universe by His mind alone...' (Verse 72)

भगवान् भगहानन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ७३ ॥

'ऐश्वर्यस्य समग्रस्य [3]वीर्यस्य यशसः श्रियः ।
[4]ज्ञानवैराग्ययोश्चैव षण्णां भग [5]इतीङ्गना ॥'

(वि. पु. ६. ५. ७४) सोऽस्यास्तीति **भगवान्** ॥

'उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥'

इति विष्णुपुराणे (६. ५. ७८)

558. *Bhagavān.*

The Blessed.

The *VP* (6. 5. 74) says: 'The word (*bhaga*) means full dominion, *dharma*, fame, wealth, dispassion and salvation.' He who possesses the six attributes is

[1] अस्योत्तरार्धम्:—तस्यारिपक्षक्षपणे कियानुद्यमविस्तर इति. [2] इति हरिवंशे.
[3] धर्मस्य. [4] वैराग्यस्याथ मोक्षस्य. [5] इतीरणा.

called Bhagavān. Again *VP* (6. 5. 78) says: 'He is named Bhagavān who knows the origin and end, the arrival and exit, of beings, and also *vidyā* and *avidyā*.

ऐश्वर्यादिकं संहारसमये हन्तीति **भगहा** ।।

559. *Bhagahā.*

The Remover of wealth, etc.,

during Pralaya.

सुखस्वरूपत्वात् **आनन्दी** । सर्वाभिः संपद्भिः समृद्धत्वाद्वा **आनन्दी** ।।

560. *Ānandī.* (*Nandī*)

The Delighter,

being Himself bliss, or as He is rich in everything.

Gloss: *Nandī*: He is the foster-son of Nanda (Gopa).

भूततन्मात्ररूपां [1]वैजयन्त्याख्यां वनमालां वहन् **वनमाली** ।।

561. *Vanamālī.*

Wearing the Vanamālā garland,

which is named Vaijayantī symbolizing the subtle elements, *bhūta-tanmātra-s*.

हलम् आयुधमस्येति **हलायुधः**, बलभद्राकृतिः[2] ।।

562. *Halāyudhaḥ.*

Armed with a plough,

in His form as Balarāma.

1 वनमालां. 2 बलभद्रः.

Gloss: The saying is that one should repeat the name of Balarāma when ploughing, if one desires good crops.

[1]अदित्यां कश्यपाद् वामनरूपेण जात इति आदित्यः ।

563. *Ādityaḥ.*

Born of Aditi.

This refers to the Vāmana-incarnation, the son of Aditi to Kaśyapa.

Gloss: Aditi means Devakī, and her son Kṛṣṇa is also meant here.

ज्योतिषि सवितृमण्डले स्थितः, **ज्योतिरादित्यः** । [2]ज्योतिश्चासावादित्यश्चेति वा ।।

564. *Jyotirādityaḥ.* (619 and 877)

The Deity residing in the disc of the sun.

Or He is Āditya, the brilliant luminary.

Gloss: *ād* from Viṣṇu, *itya* to be obtained. i.e. from Viṣṇu salvation is to be obtained.

द्वन्द्वानि शीतोष्णादीनि सहत इति **सहिष्णुः** ।।

565. *Sahiṣṇuḥ.*

The Endurer,

of the pairs of opposites such as heat and cold.

Gloss: This endurance was manifested at Badarī (Badrinath) when performing penance as Naranārāyaṇa.

गतिश्चासौ सत्तमश्चेति **गतिसत्तमः** ।। ७३ ।।

[1] काश्यपाज्जातो वामनस्त्रिविक्रमार्थमित्यादित्यः.

[2] इदं वाक्यं केषुचित् कोशेषु नोपलभ्यते ।

566. *Gatisattamaḥ.*

The Refuge and the Best. (Verse 73)

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ।। ७४ ।।

शोभनमिन्द्रियादिमयं शार्ङ्गं [1]धनुरस्यास्तीति **सुधन्वा** ।

567. *Sudhanvā.*

With a good bow.

The bow named Śārṅga which He wields symbolizes the senses, eyes and the rest.

Gloss: The *VP* (1. 22. 69) says: The Lord sustains the ego due to the senses (*indriyāhaṃkāra*) in the form of the Śārṅga bow.

शत्रूणां खण्डनात् खण्डः परशुरस्य [1]जामदग्न्याकृतेरिति **खण्डपरशुः** । अखण्डः परशुरस्येति वा ।।

568. *Khaṇḍaparaśuḥ* (or *Akhaṇḍaparaśuḥ*).

With a punishing axe.

Punishing the foes with His axe during the incarnation as Paraśurāma, the son of Jamadagni; or the name may be taken as Akhaṇḍaparaśuḥ, wielding the invincible axe.

[2]सन्मार्गविरोधिनां दारुणत्वात् **दारुणः** ।।

[1] जामदग्न्यो रामः खण्डपरशुः.
[2] सन्मार्गविरोधिदारणात् दारणः.

569. *Dāruṇaḥ.*

Hard,

towards the evil-doers.

द्रविणं वाञ्छितं भक्तेभ्यः प्रददातीति **द्रविणप्रदः** ।

570. *Draviṇapradaḥ.*

The Giver of wealth,

as He gives the desired objects to His devotees.

Gloss: He gives the wealth of *śāstra-s* (as Vyāsa).

दिवः [1]स्पर्शनात् [2]**दिविस्पृक्** ।।

571. *Divispṛk.**

The Sky-reaching.

Gloss: One reaches heaven by supreme knowledge.

सर्वदृशां सर्वज्ञानानां विस्तारकृत् व्यासः **सर्वदृग्व्यासः** । अथवा सर्वं च तत् दृक् चेति सर्वदृक् सर्वाकारं [3]ज्ञानम्; सर्वस्य दृष्टित्वाद्वा सर्वदृक् । ऋग्वेदादिविभागेन चतुर्धा वेदा व्यस्ताः कृताः; आद्यो वेद एकविंशतिधा कृतः । [4]द्वितीय एकोत्तरशतधा कृतः । सामवेदः सहस्रधा कृतः । अथर्ववेदो नवधा शाखाभेदेन कृतः । एवमन्यानि च पुराणानि व्यस्तान्यनेनेति व्यासो [5]ब्रह्मा ।।

572. *Sarvadṛgvyāsaḥ.*†

Omniscient Vyāsa.

[1] दीवि स्पर्शनात्. [2] दिवस्पृक्. [3] विज्ञानं. [4] यजुर्वेदः षडशीतिधा. [5] अस्य ब्रह्मपदस्य व्यासपदेन वाचस्पतिरित्याद्युत्तरपदेन च अन्वयो दर्शितः ।

* Divaspṛk.

† This makes two names according to some commentators.

Sarvadṛk: omniscience. Or He who is the eye of all; *Vyāsa*: He who divided the Veda-s into four, *Ṛgveda*, etc. The *Ṛgveda* again was divided into twenty-one branches, the *Yajus* into one hundred and one, the *Sāmaveda* into a thousand and the *Atharvaveda* into nine branches or *śākhā-s*; He also divided all the Purāṇa-s; hence Vyāsa means Brahmā, the Creator.

वाचस्पतिरयोनिज इति सविशेषणमेकं नाम ।।

वाचः विद्यायाः पतिः **वाचस्पतिः** । योन्यां न जायत इति **अयोनिजः** ।। ७४ ।।

573. *Vācaspatirayonijaḥ.*[1]

The unborn Lord of Vidyā-s.

'Unborn', not born of any woman (in His non-incarnating state). (Verse 74)

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम्[2] ।।७५।।

देवव्रतसमाख्यातैः त्रिभिः सामभिः सामगैः स्तुत इति **त्रिसामा** ।।

574. *Trisāmā.*

Having the three Sāman-s.

He is praised by the singers of three Sāman-s, (the three being *adhipatā i*, etc.).

साम गायतीति सामगः ।

[1] ibid. [2] परायणः.

575. *Sāmagaḥ.*

The Singer of Sāman.

Gloss: Sāman-s are the hymns of the *Sāmaveda.*

'वेदानां सामवेदोऽस्मि' (भ. गी. १०. २२) इति भगवद्वचनात् सामवेदः **साम** ।।

576. *Sāma.*

The *Sāmaveda.*

BG, 10. 22 says: 'Of Veda-s I am the *Sāmaveda.*' Here Sāman refers to the *Sāmaveda.*

सर्वदुःखोपशमलक्षणं परमानन्दरूपं[1] **निर्वाणम्** ।।

577. *Nirvāṇam.*

Final liberation.

The supreme Bliss characterized by the absence of all sorrow.

संसाररोगस्यौषधं **भेषजम्** ।।

578. *Bheṣajam.*

The Medicine,

for the disease of worldly ills (*saṃsāra*).

[2]संसाररोगनिर्मोक्षकारिणीं परां [3]विद्यामुपदिदेश गीतास्विति भिषक्। 'भिषक्तमं त्वा **भिषजां** शृणोमि' (ऋ. सं. २. ३३. ४) इति श्रुतेः ।।

[1] लक्षणं. [2] संसारिणां मोक्षकारिणीं. [3] विद्यामुपदिशत्युपनिषद्-गीतायामिति.

579. *Bhiṣak.*

The Physician.

As He taught in the *Gītā* the supreme *vidyā* that roots out the disease of *saṃsāra*. The *śruti* (*RV*, 2. 33. 4) says: 'I cognize, You are the best physician of all.'

[1]मोक्षार्थं चतुर्थमाश्रमं कृतवानिति संन्यासकृत् ॥

580. *Saṃnyāsakṛt.*

The Institutor of the *saṃnyāsa* stage.

He instituted the fourth stage (*āśrama*) as a step to final beatitude.

संन्यासिनां प्राधान्येन ज्ञानसाधनं शममाचष्ट इति **शमः** ॥

'यतीनां प्रशमो धर्मो नियमो वनवासिनाम् ।
दानमेव गृहस्थानां शुश्रूषा ब्रह्मचारिणाम् ॥'

इति [2]स्मृतेः । 'तत्करोति तदाचष्टे' (ग. सू. २०४) इति णिचि [3]पचाद्यचि कृते रूपं शम इति । सर्वभूतानां शमयितेति वा **शमः** ॥

581. *Śamaḥ.*

The Quiescence,

as He taught the principle of 'calmness' to the ascetics (*saṃnyāsin-s*) as the necessary means to the attainment of wisdom. The *smṛti* says: 'The *dharma* or duty of *saṃnyāsin-s* is calmness; of forest-dwellers religious austerities; of housheolders charity; of *brahmacārin-s* or students service.' Or He who quiets all beings during Pralaya.

[1] संन्यासं चतुर्थाश्रमं योगिनां मोक्षार्थं करोतीति.

[2] इति श्रुतेः.   [3] पचाद्यचि प्रत्यये.

विषयसुखेष्वसङ्गतया **शान्तः**। 'निष्कलं निष्क्रियं शान्तम्' (श्वे. उ. ६. १९) इति श्रुतेः ॥

582. *Śāntaḥ.*

The Tranquil.

As He is not involved in material pleasures. The *śruti* (*ŚU*, 6. 19) says: 'He who is without parts, without action, who is tranquil.'

प्रलये नितरां तत्रैव तिष्ठन्ति भूतानीति **निष्ठा** ॥

583. *Niṣṭhā.*

The stable Abode,

of all beings during *pralaya*.

Gloss: Those who have abandoned all desires reside in Him.

समस्ताविद्यानिवृत्तिः **शान्तिः** । सा ब्रह्मैव ॥

584. *Śāntiḥ.*

The Peace.

He who is beyond every form of nescience, Brahman.

Gloss: Those who have abandoned all attachments find peace in Him.

परमुत्कृष्टमयनं स्थानं पुनरावृत्तिशङ्कारहितमिति **परायणम्** । पुंलिङ्गपक्षे बहुव्रीहिः ॥ ७५ ॥

585. *Parāyaṇam.*

The supreme Goal,

from which there is no fear of return. This name may be taken as masculine in gender as Parāyaṇaḥ.

(Verse 75)

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ।। ७६ ।।

[1]सुन्दरीं तनुं धारयन् **शुभाङ्गः** ।।

586. *Śubhāṅgaḥ.* (782)

The Handsome.

Gloss: By His grace the steps of Yoga become easy to practise.

रागद्वेषादिनिर्मोक्षलक्षणां शान्तिं ददातीति **शान्तिदः** ।।

587. *Śāntidaḥ.*

The Conferrer of peace,

characterized by the absence of attachment, hatred and the rest.

Gloss: He is the bestower of final beatitude (*mokṣa*).

सर्गादौ सर्वभूतानि ससर्जेति **स्रष्टा** ।

588. *Sraṣṭā.* (990)

The Creator,

of all beings in the very beginning.

कौ भूम्यां मोदत इति **कुमुदः** ।

589. *Kumudaḥ.* (807)

He who delights in the earth (during incarnations)

कोः क्षितेर्वलनात् संवरणात् कुवलं [2]जलम् । तस्मिन् शेत[3] इति **कुवलेशयः** । 'शयवासवासिष्वकालात्' (पा. सू. ६. ३. १८)

[1] शुभां; सुन्दरां. [2] तोयं. [3] तस्मिन् शेषोदरे शेते.

इति अलुक् सप्तम्याः। [1]कुवलस्य बदरीफलस्य मध्ये शेते तक्षकः। सोऽपि तस्य विभूतिरिति वा हरिः **कुवलेशयः**। 'कौ भूम्यां वलते संव्रियत इति सर्पाणामुदरं कुवलम्। तस्मिन् शेषोदरे शेत इति वा **कुवलेशयः**।

590. *Kuvaleśayaḥ.*

The Recliner upon the waters.

This name may also mean Takṣaka, the serpent that lived within a Badara fruit [when, according to the curse of the son of a *ṛṣi*, it bit the king, Parīkṣit]: he is also a manifestation of Hari's power. Or He who reclines on the divine serpent Śeṣa.

गवां वृद्ध्यर्थं गोवर्धनं धृतवानिति गोभ्यो हितः **गोहितः**। गोः भूमेः भारावतरणेच्छया शरीरग्रहणं कुर्वन् वा **गोहितः**॥

591. *Gohitaḥ.*

The Friend of the cows.

Because He (as Kṛṣṇa) protected them by holding the hill Govardhana over them (to save them from Indra's deluge of rain); or as He incarnated to lighten the burden of the earth (by exterminating demoniac beings).

गोः [2]भूम्याः पतिः **गोपतिः**॥

592. *Gopatiḥ.*

The Lord of the earth.

[1] कुवलं बदरीफलं तस्य मध्ये. [2] भूम्यादेः.

Gloss: The lord of the senses, as *go* means senses also.

रक्षको जगत इति **गोप्ता**। [1]स्वात्मानं स्वमायया संवृणोतीति वा **गोप्ता**।

593. *Goptā.*

The Protector,

of the universe; or as He veils His nature with *māyā*.

[2]सकलान् [3]कामान् वर्षुके अक्षिणी अस्येति **वृषभाक्षः**।
[4]वृषभः धर्मः स एव वा दृष्टिरस्येति **वृषभाक्षः**॥

594. *Vṛṣabhākṣaḥ.*

Dharma-eyed.

He whose eye rains the fulfilment of all wishes.

Gloss: The *dharma* shines by the shining of His eye.

वृषः धर्मः प्रियो यस्य सः **वृषप्रियः**। 'वा प्रियस्य' (वा. १४२०) इति पूर्वनिपातविकल्पविधानात् परनिपातः। [5]वृषश्चासौ प्रियश्चेति वा ॥ ७६ ॥

595. *Vṛṣapriyaḥ.*

Delighting in *dharma*.

Or He is *dharma* itself, which is beloved of all (*priya*). (Verse 76)

[1] स्वमायया स्वात्मानं.

[2] सर्वकामादिवर्षके. [3] अत्र 'न लोकाव्ययनिष्ठाखलर्थतृनाम्' (पा. सू. २. ३. ६९) इति षष्ठीनिषेधात् 'कर्तृकर्मणोः कृति' (पा. सू. २. ३. ६५) इति षष्ठी न प्रवर्तते. [4] धर्मो वृष्टिरस्येति वा वृषभाक्षः.

[5] इदं वाक्यमेकस्मिन् कोशे न दृश्यते।

Gloss: He is beloved of the virtuous.

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।

देवासुरसंग्रामान्न निवर्तत इति **अनिवर्ती** । वृषप्रियत्वाद् धर्मान्न निवर्तत इति वा ॥

596. *Anivartī.*

Never retreating,

in the wars between the *deva-s* and *asura-s*; or He who never turns back from *dharma*, being its friend.

स्वभावतो विषयेभ्यो निवृत्त आत्मा मनः [1]अस्येति **निवृत्तात्मा** ॥

597. *Nivṛttātmā.*

Of restrained Self,

as He turns away from material pleasures naturally.

Gloss: By His grace the *jiva-s* become free from the *guṇa-s*, as they have nothing to think about.

संहारसमये विस्तृतं जगत् सूक्ष्मरूपेण [2]संक्षिपन् **संक्षेप्ता** ॥

598. *Saṃkṣeptā,*

Compressor,

of the expanded universe into its subtle form during Pralaya or disintegration.

Gloss: Asaṃkṣeptā: not abandoning His devotees.

उपात्तस्य क्षेमं परिरक्षणं करोतीति **क्षेमकृत्** ॥

[1] यस्येति [2] संक्षिपतीति.

599. *Kṣemakṛt.*

The Preserver of welfare,

as He protects what has been acquired [by His devotees].

Gloss: *Akṣemakṛt*: destroying the ills of His devotees (*kṛt*= to cut).

[1]स्वनामस्मृतिमात्रेण [2]पावयन् **शिवः** ।।

इति नाम्नां षष्ठं शतकं विवृतम् ।।

इति षष्ठशतकभाष्यम् ।।

600. *Śivaḥ.*

The Purifier,

of those that merely remember His name.

Gloss: The Lord Śiva (as Śiva and Viṣṇu are in reality identical).

Thus ends the Sixth Hundred.

अथ सप्तमशतकभाष्यम्

THE SEVENTH HUNDRED

श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ।। ७७ ।।

श्रीवत्ससंज्ञं[3] चिह्नमस्य वक्षसि स्थितमिति **श्रीवत्सवक्षाः**।।

[1] नामस्मृति°. [2] पावनात्. [3] लक्षणं.

601. *Śrīvatsavakṣāḥ.*

Having the mark Śrīvatsa, a curl of hair, on His breast.

अस्य वक्षसि श्रीरनपायिनी वसतीति **श्रीवासः** ॥

602. *Śrīvāsaḥ.*

The Abode of Śrī,

as Lakṣmī dwells on His chest always.

अमृतमथने सर्वान् सुरासुरादीन् विहाय श्रीरेनं पतित्वेन वरयामासेति **श्रीपतिः** । श्रीः परा शक्तिः तस्याः पतिरिति वा । 'परास्य शक्तिर्विविधैव श्रूयते' (श्वे. उ. ६. ८) इति श्रुतेः ॥

603. *Śrīpatiḥ.*

The Lord of Śrī.

Lakṣmī chose Him as her husband rejecting all the *deva-s*, *asura-s*, and others during the churning of the ocean for nectar; or He is the Lord of Śrī, the Śakti (Parāśakti) supreme power. The *śruti* (*ŚU*, 6. 8) says: 'His supreme power is declared to be various.'

ऋग्यजुःसामलक्षणा [1]श्रीर्येषां तेषां सर्वेषां श्रीमतां विरिञ्च्यादीनां वरः प्रधानभूतः **श्रीमतां वरः** । 'ऋचः सामानि यजूंषि । सा हि श्रीरमृता सताम्' (तै. ब्रा. १. २. १) इति श्रुतेः ॥ ७७ ॥

604. *Śrīmatāṃvaraḥ.*

The Chief of those that possess Śrī.

[1] श्रीः सा येषां.

Śrī: The Veda-s *Ṛg.*, *Yajus* and *Śāman*. He is the chief of Brahmā and others whose possession is the Veda-s. The *śruti* (*TB*, 1. 2. 1) says: 'The *Ṛg.*, *Yajus*, and *Śāman* are the imperishable wealth of the wise.'
(Verse 77)

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ।। ७८ ।।

श्रियं ददाति भक्तानामिति **श्रीदः** ।।

605. *Śrīdaḥ*.

The Bestower of wealth,

on His devotees.

श्रिय ईशः **श्रीशः** ।।

606. *Śrīśaḥ*.

The Lord of wealth.

श्रीमत्सु नित्यं वसतीति **श्रीनिवासः** ।।

607. *Śrīnivāsaḥ*.

Abiding always in the well-endowed.

Gloss: He resides where Śrī (Lakṣmī) resides.

श्रीशब्देन श्रीमन्तो लक्ष्यन्ते । सर्वशक्तिमये अस्मिन् अखिलाः श्रियो निधीयन्त इति **श्रीनिधिः** ।।

608. *Śrīnidhiḥ*.

The Treasure-house of Śrī.

In Him, who is all-powerful, all the energies abide.

Gloss: Śrī is protected like a treasure.

कर्मानुरूपेण विविधाः श्रियः सर्वभूतानां विभावयतीति **श्रीविभावनः** ॥

609. *Śrīvibhāvanaḥ.*

The Distributor of wealth,

to all beings, variously, according to their deserts.

सर्वभूतानां जननीं श्रियं वक्षसि वहन् **श्रीधरः** ॥

610. *Śrīdharaḥ.*

He bears on His chest Lakṣmī, the mother of all.

Gloss: He supports the prosperity of devotees.

स्मरतां स्तुवताम् अर्चयतां च भक्तानां श्रियं करोतीति **श्रीकरः** ॥

611. *Śrīkaraḥ.*

The Conferrer of Śrī,

on devotees who remember, praise, and worship Him.

अनपायिसुखावाप्तिलक्षणं श्रेयः, तच्च परस्यैव रूपमिति **श्रेयः** ।

612. *Śreyaḥ.*

Salvation,

which gives the eternal bliss, being the nature of the Supreme.

श्रियोऽस्य सन्तीति **श्रीमान्** ॥

613. *Śrīmān.*

The Possessor of Śrī.

Gloss: Śrī here means His power, splendour and supreme wisdom.

त्रयाणां लोकानामाश्रयत्वात् **लोकत्रयाश्रयः** ।। ७८ ।।

614. *Lokatrayāśrayaḥ.*

The Refuge of the three worlds.

Gloss: The earth, the atmospheric region and the heavens are the three worlds. (Verse 78)

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ।।७९।।

सु शोभने पुण्डरीकाभे अक्षिणी अस्येति **स्वक्षः** ।।

615. *Svakṣaḥ.*

Beautiful-eyed.

His eyes resemble lotus-petals.

सु शोभनान्यङ्गानि अस्येति **स्वङ्गः** ।

616. *Svaṅgaḥ.*

Beautiful-limbed.

Gloss: As Śrī Rāma and Śrī Kṛṣṇa, He is highly handsome.

एक एव परमानन्दः उपाधिभेदाच्छतधा भिद्यत इति **शतानन्दः** । 'एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति' (बृ. उ. ४. ३. ३२) इति श्रुतेः ।।

617. *Śatānandaḥ.*

Of infinite Bliss.

The one supreme Bliss becomes many through a variety of agencies. The *śruti* (*BU*, 4. 3. 32) says: 'Of this bliss, all other beings enjoy only a small part.'

परमानन्दविग्रहः **नन्दिः** ।

618. *Nandiḥ.*

The embodiment of supreme Bliss.

Gloss: He is worshipped by the independent Lakṣmī.

ज्योतिर्गणानामीश्वरः **ज्योतिर्गणेश्वरः** । 'तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति' (मु. उ. २. २. ११) इति श्रुतेः । 'यदादित्यगतं तेजः' (भ. गी. १५. १२) इत्यादि स्मृतेश्च ॥

619. *Jyotirgaṇeśvaraḥ.*

The Lord of the luminaries.

The *śruti* (*KU*, 5. 15) says. 'When He shines all others shine after Him. Everything here shines by His effulgence.' The *Smṛti* (*BG*, 15. 12) also says: 'That light which is in the sun. . .

विजित आत्मा मनो येन सः **विजितात्मा** ॥

620. *Vijitātmā.*

The Mind-subduer.

न केनापि विधेय आत्मा स्वरूपमस्येति **अविधेयात्मा** ॥

621. *Avidheyātmā*

Of unfathomed Nature.

No one knows His true nature (unless liberated).

सती अवितथा कीर्तिरस्येति **सत्कीर्तिः** ॥

622. *Satkīrtiḥ.*

Of true fame.

Gloss: His fame is supreme, He being the Lord of Lakṣmī, the great goddess.

करतलामलकवत् सर्वं साक्षात्कृतवतः क्वापि संशयो नास्तीति **छिन्नसंशयः** ॥ ७९ ॥

623. *Chinnasaṃśayaḥ.* (917)

Free from doubts.

As He realizes everything directly like a fruit in the palm, He has no doubts about anything. (Verse 79)

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।
भूशयो भूषणो भूतिर्विशोकः शोकनाशनः ॥ ८० ॥

सर्वभूतेभ्यः समुद्रिक्तत्वात् **उदीर्णः** ॥

624. *Udīrṇaḥ.*

Transcendent,

as He is above everything.

Gloss: He is not to be perceived by the eyes.

सर्वतः सर्वं स्वचैतन्येन पश्यतीति **सर्वतश्चक्षुः** । 'विश्वतश्चक्षुः' (श्वे. उ. ३. ३) इति श्रुतेः ॥

625. *Sarvataścakṣuḥ.*

Having eyes everywhere,

perceiving everything through His consciousness. The *śruti* (*ŚU*, 3. 3)says: 'He who has eyes on all sides.'

न विद्यतेऽस्येश इति **अनीशः** । 'न तस्येशे कश्चन' (म. ना. उ. १. १०) इति श्रुतेः ॥

626. *Anīśaḥ.*

Having no Lord over Him.

The *śruti* (*MNU*, 1. 10) says: 'None rules over Him.'

शश्वद्भवन्नपि न विक्रियां कदाचिदुपैतीति **शाश्वतस्थिर** इति नामैकम् ॥

627. *Śāśvatasthiraḥ.*

Eternal and Stable.

[1]लङ्कां प्रति [2]मार्गमन्वेषयन् [3]सागरोपकण्ठभूमौ शेत इति **भूशयः** ॥

628. *Bhūśayaḥ.*

Resting on the ground,

on the shores of the ocean when on His way to Laṅkā (referring to Śrī Rāma).

स्वेच्छावतारैः बहुभिः भूमिं भूषयन् **भूषणः** ॥

[1] लङ्कामार्गान्वेषणाय सागर°. [2] सीतामन्वेषमाणः मार्गः. [3] सागरं प्रति भूमौ.

629. *Bhūṣaṇaḥ.*

Adorning (the world),

by His various incarnations at His wish.

भूतिः भवनं सत्ता विभूतिर्वा । [1]समस्तविभूतीनां कारणत्वाद्वा [2]भूतिः ।।

630. *Bhūtiḥ.*

Be-ness.

Or glorious, or He is the source of all glories.

Gloss: *Abhūti*: no desire for wealth is to be found in His true devotees.

विगतः शोकोऽस्य परमानन्दैकरूपत्वादिति **विशोकः** ।

631. *Viśokaḥ.*

The Griefless,

being absolute Bliss.

Gloss: His devotees are freed from sorrows.

[3]स्मृतिमात्रेण भक्तानां शोकं नाशयतीति **शोकनाशनः** ।। ८० ।।

632. *Śokanāśanaḥ.*

The Destroyer of grief,

of the devotees by their very remembrance of Him. (Verse 80)

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ।। ८१ ।।

[1] सर्व. [2] विभूतिः. [3] स्मरणमात्रेण.

अर्चिष्मन्तो यदीयेनार्चिषा चन्द्रसूर्यादयः, स एव मुख्यः **अर्चिष्मान्** ॥

633. *Arciṣmān.*

The Brilliant.

He is the principal Luminary by whose radiance the sun, moon and others shine.

सर्वलोकार्चितैः [1]विरिञ्च्यादिभिरप्यर्चित इति **अर्चितः** ॥

634. *Arcitaḥ.*

The Worshipped,

even by Brahmā and the rest whom all the world adore.

कुम्भवदस्मिन् सर्वं प्रतिष्ठितमिति **कुम्भः** ॥

635. *Kumbhaḥ.*

The Container,

as everything is contained in Him as in a vessel.

गुणत्रयातीततया विशुद्धश्चासावात्मा चेति **विशुद्धात्मा** ॥

636. *Viśuddhātmā.*

The pure Ātman,

being free from the three qualities.

Gloss: In the heart His nature shines.

स्मृतिमात्रेण पापानां क्षपणात् **विशोधनः** ॥

637. *Viśodhanaḥ.*

The Purifier,

1 ब्रह्मादिभिः; विरिञ्चादिभिः.

of sins by mere remembrance of Him.

चतुर्व्यूहेषु[1] चतुर्थो व्यूहः **अनिरुद्धः** [2] ।।

638. *Aniruddhaḥ.*

The Unobstructed,

being the fourth of the four *vyūha-s* (manifestations).

Gloss: His influence is unabated in Puṣkara and other places of pilgrimage, as also His power during the incarnations as Fish, Tortoise, etc.

प्रतिरथः प्रतिपक्षोऽस्य न विद्यत इति **अप्रतिरथः** ।

639. *Apratirathaḥ.*

The Unrivalled.

प्रकृष्टं द्युम्नं द्रविणमस्येति **प्रद्युम्नः** । चतुर्व्यूहात्मा वा ।।

640. *Pradyumnaḥ.*

Very wealthy.

Or, one of the four *vyūha-s*, namely Pradyumna.

[3]अमितः अतुलितो विक्रमोऽस्येति **अमितविक्रमः** । [4]अहिंसित[5]विक्रमो वा । मीङ् हिंसायाम् ।। ८१ ।।

641. *Amitavikramaḥ.*

Of unequalled powers.

Or, of unaffected prowess. (Verse 81)

1 °षु अनिरुद्धः. 2 अनिरुद्धः न निरुध्यते शत्रुभिः कदाचिदिति वा. 3 अमितो विक्रमो. 4 इदं वाक्यं केषुचित् कोशेषूपलभ्यते । 5 विक्रमोऽपरिच्छिन्नविक्रमो वा.

कालनेमिनिहा [1]वीरः शौरिः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ८२ ॥

[2]कालनेमिमसुरं निजघानेति **कालनेमिनिहा** ।

642. *Kālaneminihā.*

The Slayer of the *asura* Kālanemi, the grandson of Hiraṇyakaśipu.

Gloss: He is the destroyer of the wheel of time.

[3]**वीरः** शूरः ॥

643. *Vīraḥ.*

The Valiant.

शूरकुलोद्भवत्वात् **शौरिः**[4] ॥

644. *Śauriḥ.* (340)

Born in the Śūra clan, of the Yādava-s.

Gloss: He is known as Śauri in the Utkala country.

शूरजनानां वासवादीनां शौर्यातिशयेनेष्ट इति **शूरजनेश्वरः** ॥

1 वीरः शूरजनेश्वरः; शौरिः शूरः शूरजनेश्वरः.

2 कालनेमिनामानं निहतवानिति.

3 गतागतानामपि शत्रूणां कुलानि विजित्य विराजत इति वीरः; कालनेम्यादीनां कुलानि विजित्य विराजत इति.

4 शूरः. शौरिः । श्रुतविक्रमशालित्वाद्वा; शूर विक्रान्ताविति धातुपाठे.

645. *Śūrajaneśvaraḥ.*

The Lord of the valiant.

He is the friend of Indra and other great warriors owing to His superior martial powers.

त्रयाणां लोकानामन्तर्यामितया आत्मेति **त्रिलोकात्मा** । त्रयो लोका अस्मात् परमार्थतो न भिद्यन्त इति वा **त्रिलोकात्मा** ॥

646. *Trilokātmā.*

The Self of the three worlds.

As He is the Inner controller (*antaryāmin*) of the three worlds; or as the three worlds do not, in reality, exist apart from Him.

त्रयो लोकाः [1]तदाज्ञप्ताः स्वेषु स्वेषु कर्मसु वर्तन्त इति **त्रिलोकेशः** ।

647. *Trilokeśaḥ.*

The Ruler of the three worlds.

The three worlds, in obedience to Him, attend to their respective functions.

केशसंज्ञिताः सूर्यादिसंक्रान्ता अंशवः, तद्वत्तया **केशवः** ।

'अंशवो ये प्रकाशन्ते ममैते केशसंज्ञिताः ।
सर्वज्ञाः केशवं [2]तस्माद् मामाहुर्द्विजसत्तमाः ॥
तेन केशवनामाहं ख्यातो लोके युगे युगे ।'

[1] तदाज्ञया स्वेषु कर्मसु. [2] तस्मान्मां प्राहुर्द्वि°.

इति महाभारते (शान्ति. ३२८. ४३)। ब्रह्मविष्णुशिवाख्याः शक्तयः केशसंज्ञिताः। तद्वत्तया वा **केशवः**। 'त्रयः केशिनः' (ऋ. सं. १. १६४. ४४) इति श्रुतेः। 'मत्केशौ वसुधातले' (वि.पु. ५. १. ६०) इत्यादौ केशशब्दः शक्तिपर्यायित्वेन प्रयुक्तः॥

'को ब्रह्मेति समाख्यात ईशोऽहं सर्वदेहिनाम्।
आवां तवांशसंभूतौ तस्मात् केशवनामवान्॥'

इति हरिवंशे (३. ८८. ४८)॥

648. *Keśavaḥ*.

Whose hair is effulgence.

Keśa-s are the borrowed rays which are in the sun and the rest; as He is their owner He is named Keśava. *Mahābhārata* (12. 328. 43) says, 'The rays of Mine which illumine (the sun, etc.) are called *keśa-s*. The wise Brāhmaṇa-s call Me therefore by the name Keśava'; or, the *śakti-s* or energies called Bra hmā, Viṣṇu and Rudra are named *keśa-s*; as He rules over them He is Keśava. The *śruti* (*ṚV*, 1. 164. 44) says: 'There are three Keśin-s. . .' The *VP* (5. 1. 60) says: 'My hair dark and white are on the earth.' The word *keśa* in the above quotation is explained to mean *śakti*. In the *Harivaṃśa* (3. 88. 48) Śiva says to Viṣṇu: '*Ka* means Brahmā, and I am Īśa or Lord of all embodied beings; and we (Brahmā and myself) are Your partial manifestations; hence You are named Keśava.'

[1] केशिनामानमसुरं हतवानिति **केशिहा**।

[1] केशिनं दैत्यं हत°.

649. *Keśihā*.

The Slayer of Keśin,

an *asura*, in His incarnation as Kṛṣṇa.

[1]सहेतुकसंसारं हरतीति **हरिः** ।। ८२ ।।

650. *Hariḥ*.

The Withholder,

as He wards off *saṃsāra* with its cause from His devotees. (Verse 82)

कामदेवः कामपालः कामी कान्तः कृतागमः ।

अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनंजयः ।। ८३ ।।

धर्मादिपुरुषार्थचतुष्टयं वाञ्छद्भिः काम्यत इति कामः, [2]स चासौ देवश्चेति **कामदेवः** ।।

651. *Kāmadevaḥ*.

The beloved Lord,

as He is desired by those that seek the four kinds of human goals, *dharma* and others.

कामिनां अधिकृतानां कामान् पालयतीति **कामपालः** ।।

652. *Kāmapālaḥ*.

The Fulfiller of desires,

of those who legitimately seek them.

Gloss: He is the protector (*pāla*) of *Kāma*, the object desired i.e. by the devotees.

[1] संसारहरणाद्धरिः. [2] कामश्चासौ.

[1]पूर्णकामस्वभावत्वात्[2] **कामी**[3] ।।

653. *Kāmī.*

Of fulfilled desires.

Gloss: His desires are always concerning His devotees.

अभिरूपतमं देहं [4]वहन् **कान्तः** । [5]द्विपरार्धान्ते कस्य ब्रह्मणोऽप्यन्तोऽस्मादिति वा **कान्तः** ।।

654. *Kāntaḥ.*

Handsome,

as He assumes (in His incarnations) most handsome forms; or He who is the cause of the end (*anta*) of Brahmā (*Ka*) at the close of the second half of his age (*dviparārdha*, a *parārdha* being 100,000 billion years).

कृतः आगमः श्रुतिस्मृत्यादिलक्षणो येन सः **कृतागमः** । [6]'श्रुतिस्मृती ममैवाज्ञे' इति भगवद्वचनात्, '[7]वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात्' (वि. स. १३४) इत्यत्रैव वक्ष्यति ।।

655. *Kṛtāgamaḥ.* (789)

The Author of the Āgama-s.

1 पूर्णकामत्वात्. 2 स्वरूपत्वात्. 3 कामोऽस्यास्तीति कामी । 'सोऽकामयत' इति श्रुतेः.

4 वहतीति. 5 इदं व्याख्यानान्तरं केषुचित् कोशेषु नोपलभ्यते ।

6 अत्र श्रुतिः स्मृतिर्ममैवाज्ञा इत्यपि पाठः । 7 वेदा इत्यादि वक्ष्यतीत्यन्तं केषुचित् कोशेषु नोपलभ्यते ।

Āgama-s: *Śruti* and *smṛti*. The Lord Himself says: 'The *śruti* and *smṛti* are indeed My commands.' Again Vyāsa is going to say (verse 139): 'The Veda-s, Śāstra-s, wisdom, and all this, came from Janārdana (Viṣṇu).'

इदं तदीदृशं वेति निर्देष्टुं यन्न शक्यते [1]गुणाद्यतीतत्वात्; तदेव रूपमस्येति **अनिर्देश्यवपुः** ।।

656. *Anirdeśyavapuḥ.*

Of indescribable form.

As He transcends all attributes, His form cannot be defined one way or the other.

रोदसी व्याप्य कान्तिरभ्यधिका स्थिता अस्येति [2]**विष्णुः** ।।

'व्याप्ते मे रोदसी पार्थ! कान्तिरभ्यधिका स्थिता ।

क्रमणाच्चाप्यहं पार्थ! विष्णुरित्यभिसंज्ञितः ।।'

इति महाभारते (शान्ति. ३२८. ३७) ।

657. *Viṣṇuḥ.*

Of pervasive Effulgence,

as His radiance pervades the firmament and transcends it. The *Mahābhārata* (12. 328. 37) says: 'As My radiance, O Arjuna, has pervaded and transcended the firmament, and as I have traversed (the whole universe), I am named Viṣṇu.'

गत्यादिमत्त्वात् **वीरः**। 'वी गतिप्रजनकान्त्यसनखादनेषु' इति धातुपाठात् ।।

[1] गुणादिहीनं तद्रूपमस्येति. [2] विष्णुः । 'जयात्पृथिव्याः' इति श्रुतेः.

658. *Vīraḥ.*

The swift Mover,

into the heart of devotees or against demons.

The root *vi* according to the Dhātupāṭha means motion, creation, radiance, existence and consumption. As He has the above qualities He is called Vīra.

व्यापित्वात् नित्यत्वात् सर्वात्मत्वात् देशतः कालतो वस्तुतश्चापरिच्छिन्नः **अनन्तः**। 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै. उ. २. १) इति श्रुतेः ॥

'गन्धर्वाप्सरसः सिद्धाः किंनरोरगचारणाः।
नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमव्ययः ॥'

इति विष्णुपुराणवचनाद्वा (२. ५. २४) अनन्तः ॥

659. *Anantaḥ.*

Infinite.

Being all-pervading, eternal and the Self of all, He is unlimited by space, time or substance. The *śruti* (*TU*, 2. 1) says: 'Brahman is existence, knowledge, infinite.' According to the *Viṣṇupurāṇa* (2. 5. 24): 'The Gandharva-s, Apsara-s, the Siddha-s, the Kinnara-s, the Uraga-s, and the Cāraṇa-s, (these semidivine beings) do not find the end of His attributes; hence the imperishable Lord is called Ananta.'

यद्दिग्विजये प्रभूतं धनमजयत् तेन **धनंजयः**, अर्जुनः।
'पाण्डवानां धनंजयः' (भ. गी १०. ३७) इति भगवद्वचनात् ॥ ८३ ॥

660. *Dhanaṃjayaḥ.*

The Conqueror of wealth.

This refers to Arjuna who won immense wealth from his campaigns. *BG*, 10. 37 says: 'Among the sons of Pāṇḍu, I am Dhanaṃjaya (Arjuna). (Verse 83)

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ।। ८४ ।।

'तपो वेदाश्च विप्राश्च [1]ज्ञानं च ब्रह्मसंज्ञितम्', तेभ्यो [2]हितत्वात् **ब्रह्मण्यः** ।।

661. *Brahmaṇyaḥ.*

The Friend of *brahman.*

brahman means penance, Veda-s, brāhmans well-versed in scripture and wisdom, and He is beneficent to them all.

Gloss: Brahman means *jīva-s.*

तपआदीनां कर्तृत्वात् **ब्रह्मकृत्** ।।

662. *Brahmakṛt.*[3]

The Author of *brahman.*

brahman: the austerities, etc. (see supra)

Gloss: *brahman* means Prakṛti, and *kṛt* expands.

ब्रह्मात्मना सर्वं सृजतीति **ब्रह्मा** ।।

[1] सत्यं च; यज्ञाश्च. [2] तद्वेदितृत्वाद्वा.

[3] 662 and 663 make one name, according to one tradition.

663. *Brahmā.*

Creator.

He creates all as Brahmā, the first god of the Hindu Trinity.

Gloss: Brahmā creates the universe having his mind in Brahman.

बृहत्वाद् बृंहणत्वाच्च सत्यादिलक्षणं **ब्रह्म** । 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै. उ. २. १) इति श्रुतेः ।

'प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम् ।

वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ।।

इति विष्णुपुराणे (६. ७. ५३) ।।

664. *Brahma.*

Reality.

He is Brahman, characterized by be-ness, etc., as He is great and all-pervading. The *śruti* (*TU*, 2. 1) says: 'Brahman is be-ness, knowledge, infinite.' The *VP* (6. 7. 53) says: 'That knowledge which ends all differences, is pure existence beyond the grasp of words and is experienced in one's Self is called Brahman.'

तपआदीनां विवर्धनात् **ब्रह्मविवर्धनः** ।।

665. *Brahmavivardhanaḥ.*

The Increaser of *brahman.*

brahman: austerities and the rest.

Gloss: *Brahman* means Brahmā, the creator, and the *jīva-s*.

वेदं वेदार्थं च [1]यथावद् वेत्तीति **ब्रह्मवित्** ।

666. *Brahmavit.*

The Knower of *brahman.*

brahman: the Veda-s and their meaning.

[2]ब्राह्मणात्मना समस्तानां [3]वेदानां प्रवचनं कुर्वन् ब्रह्मणः वेदस्यायमिति **ब्राह्मणः** ।

667. *Brāhmaṇaḥ.*

The Interpreter of *brahman* (Veda-s),

as He instructs the whole world in the Veda-s, through the Brāhmaṇa-s.

ब्रह्मसंज्ञितास्तच्छेषभूताः सन्त्यस्येति **ब्रह्मी** ।।

668. *Brahmī.*

The prime Possessor of all forms of *brahman.*

In addition to the specific aspects such as the Veda, etc. He possesses others also.

ब्रह्म वेदान् [4]स्वात्मभूतान् जानातीति **ब्रह्मज्ञः** ।।

669. *Brahmajñaḥ.*

The Knower of *brahman.*

He knows the Veda-s which are in Himself.

ब्राह्मणानां प्रियः **ब्राह्मणप्रियः** । ब्राह्मणाः प्रिया अस्येति वा ।
' घ्नन्तं शपन्तं परुषं वदन्तं

[1] यथावद्वेत्ति विन्दते वेति. [2] ब्रह्मात्मना. [3] लोकानां. [4] स्वानुभूतान्.

यो ब्राह्मणं न [1]प्रणमेद् यथाहम् ।
स पापकृद् ब्रह्मदवाग्निदग्धो
वध्यश्च दण्डयश्च न चास्मादीयः ॥'

इति भगवद्वचनात् ।

'यं देवं देवकीदेवी वसुदेवादजीजनत् ।
भौमस्य ब्रह्मणो [2]गुप्त्यै दीप्तमग्निमिवारणिः ॥'

इति महाभारते (१२. ४७. १८) ॥ ८४ ॥

670. *Brāhmaṇapriyaḥ.*

Beloved of Brāhmaṇa-s.

Or He is the friend of Brāhmaṇa-s. The Lord says: 'He who does not duly salute a Brāhmaṇa, even though he may kill, curse or rebuke him, is a sinner, burnt up by the forest-fire of Brāhmaṇahood; he may be put to death, or otherwise punished; he does not belong to Us.' And the *Mahābhārata* (12. 47. 18) says: 'That God whom the holy Devakī conceived of Vasudeva, like the radiant fire from *araṇi*-wood for the protection of the earthly Brahman (=the Brāhmaṇa-s)...' (Verse 84)

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ८५ ॥

महान्तः क्रमाः पादविक्षेपा अस्येति **महाक्रमः** ॥ 'शं नो विष्णुरुरुक्रमः' (तै. उ. १. १) इति श्रुतेः ॥

1 °ह्यथार्थम्. 2 गुप्तौ.

671. *Mahākramaḥ.*

Of wide Steps.

The *śruti* (*TU,* 1. 1) says: 'May the far-stepping Viṣṇu grant us welfare.'

Gloss: He takes good steps to spread devotion to God.

महत् जगदुत्पत्यादि कर्मास्येति **महाकर्मा** ॥

672. *Mahākarmā.* (787)

Of grand deeds,

as the creation, etc. of the universe.

Gloss: His actions are to bestow knowledge on others.

यदीयेन [1]तेजसा तेजस्विनो भास्करादयः तत्तेजो[2] महदस्येति **महातेजाः** । 'येन सूर्यस्तपति तेजसेद्धः' (तै. ब्रा. ३. १२. ९) इति श्रुतेः । '[3]यदादित्यगतं तेजः' (भ. गी. १५. १२) इति भगवद्वचनाच्च । क्रौर्यशौर्यादिभिर्धर्मैर्महद्भिः समलंकृत इति वा **महातेजाः** ॥

673. *Mahātejāḥ.*

Of great radiance.

He, by whose light the sun and other luminaries have become possessed of light, is of great radiance. The *śruti* (*TB,* 3. 12. 9) says: 'By whom the sun shines, illuminated by His effulgence.' *BG,* 15. 12 says: 'The light which is in the sun. . .' Or He is resplendent with great valour, etc.

[1] महता तेजसा. [2] तेजोऽस्येति. [3] तत्तेजो विद्धि मामकम्.

महांश्चासावुरगश्चेति **महोरगः** । 'सर्पाणामस्मि वासुकिः' (भ. गी. १०. २८) इति भगवद्वचनात् ।।

674. *Mahoragaḥ.*

The great Serpent.

BG, 10. 28 says: 'Of serpents I am Vāsuki.'

Gloss: The great Śeṣa and other divine serpents are His manifestations (*vibhūti-s*).

महांश्चासौ क्रतुश्चेति **महाक्रतुः** । 'यथाश्वमेधः क्रतुराट्' (मनु. ११. २६०) इति मनुवचनात् । सोऽपि स एवेति स्तुतिः ।।

675. *Mahākratuḥ.*

The great Sacrifice.

Manu (11. 260) says: 'Just as the Aśvamedha sacrifice is the chief of all sacrifices. . .' He is Himself such a great sacrifice.

महांश्चासौ यज्वा चेति लोकसंग्रहार्थं यज्ञान् निर्वर्तयन् **महायज्वा** ।।

676. *Mahāyajvā.*

The great Sacrificer,

as He performs, in His aspect as Yajamāna, many sacrifices for the well-being of the universe.

Gloss: The great sacrifices belong to Him.

महांश्चासौ यज्ञश्चेति जपयज्ञः[1] **महायज्ञः** । 'यज्ञानां जपयज्ञोऽस्मि' (भ. गी. १०. २८) इति भगवद्वचनात् ।।

[1] पञ्चमहायज्ञो जपयज्ञो वा.

20

677. *Mahāyajñaḥ.*

The great *yajña* (devotional act).

The Lord (*BG*, 10. 25) says: ' Of sacrifices I am the *japa* sacrifice.'

महच्च तद्धविश्च [1]ब्रह्मात्मनि सर्वं जगत्तदात्मतया हूयत इति **महाहविः** । महाक्रतुरित्यादयो बहुव्रीहयो वा ॥ ८५ ॥

678. *Mahāhaviḥ*

The great Offering.

As the whole universe is rendered as an offering to Brahman, it being the Self. (Verse 85)

The names Mahākratu (675), etc. may mean, ' He to whom a great sacrifice is offered, etc.'

स्तव्यः स्तवप्रियः स्तोत्रं [2]स्तुतिः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ८६ ॥

सर्वैः स्तूयते न स्तोता कस्यचिदसाविति **स्तव्यः** ॥

679. *Stavyaḥ.*

The Object of praise,

as He is praised by all and He praises none.

अत एव **स्तवप्रियः** ।

680. *Stavapriyaḥ.*

Delighting in praise.

Gloss: He is the cause of praising.

येन स्तूयते तत् **स्तोत्रम्** । गुणसंकीर्तनात्मकं तद्धरिरेव ।

[1] महाहविः ब्रह्मात्मनि. [2] स्तुतः.

681. *Stotram.*

The Hymn.

The hymn which describes His attributes is Viṣṇu Himself.

[1]**स्तुतिः** स्तवनक्रियापि हरिरेव[2] ।

682. *Stutiḥ.*

The Act of praise.

This, too, is Viṣṇu Himself.

स्तोता अपि स एव, सर्वात्मकत्वात् ।

683. *Stotā.*

The Eulogizer.

This, too, is Viṣṇu Himself, as He is the Self of all.

[3]प्रियो रणो यस्य, यतः पञ्चमहायुधानि धत्ते सततं लोकरक्षणार्थम् अतो [4]**रणप्रियः** ॥

684. *Raṇapriayḥ.*

Delighting in battles,

as He bears the five great weapons (*cakra*, etc.) to protect the universe.

Gloss: Many were the battles that He fought to establish *dharma.*

[5]सकलैः कामैः सकलाभिः शक्तिभिश्च संपन्न इति **पूर्णः** ॥

1 स्तुतः स्तवनक्रियाविषयः । स्तुतिरिति पाठे स्तुतिः. 2 स्तुत इति पाठे स्तवनक्रियाविषयोऽपि स एव. 3 प्रियं रणं यस्य. 4 'वा प्रियस्य' (वा. १४२०) इति प्रियशब्दस्य पूर्वनिपातविकल्पनात् रणप्रिय इत्युक्तिः । 5 सर्वैः कामैः.

685. *Pūrṇaḥ.*

The Plenum,

as He possesses all the objects of desire and all *śakti-s* or energies.

Gloss: He possesses all knowledge, the Dharma-śāstra, etc.

न केवलं पूर्ण [1]एव । **पूरयिता** च सर्वेषां संपद्भिः ।

686. *Pūrayitā.*

He that fills.

He is not only the Plenum but He also bestows prosperity on all at the proper time.

[2]स्मृतिमात्रेण कल्मषाणि क्षपयतीति **पुण्यः** ।।

687. *Puṇyaḥ* (925)

The Holy,

as He removes sins by the very remembrance of Him.

पुण्या कीर्तिरस्य, यतः पुण्यमावहत्यस्य कीर्तिः नृणामिति **पुण्यकीर्तिः** ।।

688. *Puṇyakīrtiḥ.*

Of holy fame,

as His fame confers holiness on men.

आन्तरैर्बाह्यैर्व्याधिभिः कर्मजैर्न पीड्यत इति **अनामयः** ।। ८६ ।।

[1] संपद्भिः पूर्ण एव. [2] सर्वेषामुपासकानां स्मरणेन कल्म°.

689. *Anāmayaḥ.*

The ever Healthy,

as He is above all ills produced by *karman*, internal or external. (Verse 86)

Gloss: His devotees do not sorrow.

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।।

वसुप्रदो वासुदेवो वसुर्वसुमना हविः ।। ८७ ।।

मनसो जवः, वेग इव वेगोऽस्य सर्वगतत्वादिति **मनोजवः** ।।

690. *Manojavaḥ.*

Fleet as the mind,

being everywhere at the same time.

चतुर्दशविद्यानां [1]बाह्यविद्यासमयानां च प्रणेता [2]प्रवक्ता चेति **तीर्थकरः** ।।

हयग्रीवरूपेण मधुकैटभौ हत्वा विरिञ्चाय सर्गादौ सर्वाः [3]श्रुतीरन्याश्च विद्या [4]उपादिशत्, वेदबाह्या विद्याः सुरवैरिणां वञ्चनाय चोपदिदेशेति पौराणिकाः कथयन्ति ।।

691. *Tīrthakaraḥ.*

The Teacher of the *vidyā-s.*

He is the Teacher as well as the Author of the fourteen *vidyā-s* and the auxiliary sciences. The experts in Purāṇa-lore (Paurāṇika-s) say that at the beginning of creation He, in the form of Hayagrīva, slew the demons, Madhu and Kaiṭabha, instructed Brahmā

1 बाह्यविद्यानां च. 2 प्रवर्तकश्चेति. 3 श्रुतीः सर्वाश्च. 4 उपदिशन्.

in all the Veda-s and other *vidyā-s*, and taught the *asura-s* the sciences contradictory to the Vedic teachings, to deceive them.

वसु सुवर्णं रेतोऽस्येति **वसुरेताः** ॥

'[1]देवः पूर्वमपः सृष्ट्वा तासु वीर्यमवासृजत् ।
तदण्डमभवद्धैमं ब्रह्मणः कारणं परम् ॥ '

इति व्यासवचनात् ॥

692. *Vasuretāḥ.*

He whose essence is gold.

Vyāsa says: 'The Lord created the waters, and cast into them His Power. It became the golden Egg, the prime source of Brahmā.'

वसु धनं प्रकर्षेण ददाति साक्षाद्धनाध्यक्षोऽयम्, इतरस्तु तत्प्रसादाद् धनाध्यक्ष इति **वसुप्रदः** ॥

693. *Vasupradaḥ.* (694)

The Giver of wealth.

Kubera became the lord of treasures only through His grace, and He being their direct Lord bestows them (on His devotees).

वसु प्रकृष्टं मोक्षाख्यं फलं भक्तेभ्यः प्रददातीति द्वितीयो **वसुप्रदः** । 'विज्ञानमानन्दं ब्रह्म [2]रातिर्दातुः परायणं तिष्ठमानस्य तद्विदः ' (बृ. उ. ३. ९. २८) इति श्रुतेः । सुरारीणां वसूनि प्रकर्षेण खण्डयन् वा **वसुप्रदः** ॥

[1] अप एव ससर्जादौ तासु. [2] रातेर्दातुः.

694. *Vasupradaḥ.*

The Conferrer of salvation,

the greatest wealth, on His devotees. The *śruti* (*BU*, 3. 9. 28) says: 'It is Brahman, who is wisdom and bliss, the final goal of the giver of wealth; (as He is) of that one who abides (in Him) and knows Him.' Or He who deprives (*do*=to cut) the *asura-s* of their wealth (*vasu*).

वसुदेवस्यापत्यं **वासुदेवः** ॥

695. *Vāsudevaḥ.*

The Son of Vasudeva,

in His incarnation as Kṛṣṇa.

वसन्ति सर्वभूतानि तत्र, तेषु वायमपि वसतीति **वसुः**[1] ।

696. *Vasuḥ.*

The Refuge of all,

as all beings dwell in Him, and He in them.

Gloss: He conceals His nature by *māyā.*

अविशेषेण सर्वेषु विषयेषु वसतीति वसु [2]तादृशं मनोऽस्येति **वसुमनाः** ॥

697. *Vasumanāḥ*

Of omnipresent mind,

as He remains in all objects without distinction.

'ब्रह्मार्पणं ब्रह्म हविः' (भ. गी. ४. २४) इति भगवद्वचनात् **हविः** ॥ ८७ ॥

[1] छादयत्यात्मनः स्वरूपं माययेति वसुः. वस्ते आच्छादयत्यात्मनः स्वरूपं माययेति वा वसुः. [2] तन्मनोऽस्येति.

698. *Haviḥ.*

The Oblation.

The Lord (*BG*, 4. 24) says: 'Brahman is the offering and Brahman is the oblation.'

सद्गतिः सत्कृतिः

'अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुः' (तै. उ. २. ६) इति श्रुतेः; ब्रह्मास्तीति ये विदुस्ते सन्तः तैः प्राप्यत इति **सद्गतिः**। सती गतिः, बुद्धिः समुत्कृष्टा अस्येति वा **सद्गतिः**॥

699. *Sadgatiḥ.*

The Refuge of the good.

Good: are those who hold that Brahman exists; as the *śruti* (*TU*, 2. 6) says: 'If a person knows "Brahman exists" then the wise call him "good"'; or He is of superior intellect.

सती कृतिः जगद्रक्षणादिलक्षणा अस्य यस्मात् तेन **सत्कृतिः**॥

700. *Satkṛtiḥ.*

Of good acts,

as the Protector of the universe.

इति नाम्नां सप्तमं शतकं विवृतम्

इति सप्तमशतकभाष्यम्

Thus ends the Seventh Hundred

अथाष्टमशतकभाष्यम्

THE EIGHTH HUNDRED

सत्ता सद्भूतिः [1]सत्परायणम् ।

शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ८८ ॥

सजातीयविजातीयस्वगतभेदरहिता अनुभूतिः **सत्ता** । 'एकमेवाद्वितीयम्' (छा. उ. ६. २) इति श्रुतेः ॥

701. *Sattā.*

Being.

The state which is devoid of difference as regards its own species, as well as others. The *śruti* (*CU*, 6. 2) says: 'This was one only, without a second.'

[2]सन्नेव परमात्मा चिदात्मकः [3]अबाधात् भासमानत्वाच्च[4] **सद्भूतिः** ॥ नान्यः, [5]प्रतीतेः बाध्यमानत्वाच्च न सन्नाप्यसन् । [6]श्रौतो यौक्तिको वा बाधः प्रपञ्चस्य विवक्षितः ॥

702. *Sadbhūtiḥ.*

Unsublated Being.

'As the supreme Self is ever-existing as Consciousness and shining, He is unsublated being'. The objective world is not to be so called because of its limitation; hence it is neither *sat* (existing) nor *asat*

1 'सत्परायणः' इति पुंलिङ्गपाठे 'सन्तः परायणं अस्य' इति बहुव्रीहिराश्रयणीयः ॥ 2 स एव. 3 बहुधा भास°. 4 °त्वात् स°
5 नानात्वप्रतीतेः. 6 शास्त्रीयो यौक्तिको.

(non-existing). The limitation of the objective world has been demonstrated by the *śruti-s* and reasoning.

Gloss: He is the goal of the good.

सतां तत्त्वविदां परं प्रकृष्टमयनमिति **सत्परायणम्** ।।

703. *Satparāyaṇam*[1].

The supreme Goal of the good.

Of the good: Of the knowers of Reality.

हनूमत्प्रमुखाः सैनिकाः शौर्यशालिनो यस्यां सेनायां सा शूरा सेना यस्य सः **शूरसेनः** ।।

704. *Śūrasenaḥ*.

Owning valiant armies.

In whose army were such valiant heroes as Hanūmān, etc. when He incarnated Himself as Śrī Rāma.

यदूनां प्रधानत्वात् **यदुश्रेष्ठः** ।।

705. *Yaduśreṣṭhaḥ*.

The Chief of the Yadu-s,

the clan to which Śrī Kṛṣṇa belonged.

सतां विदुषामाश्रयः **सन्निवासः** ।।

706. *Sannivāsaḥ*.

The Abode of the wise.

सु शोभनाः यामुनाः यमुनासंबन्धिनः [2]देवकीवसुदेवनन्दयशोदाबलभद्रसुभद्रादयः [3]परिवेष्टारोऽस्येति **सुयामुनः** । [4]गोपवेषधरा यामुनाः परिवेष्टारः पद्मासनादयो लोकपालाः शोभना अस्येति वा [5]**सुयामुनः** ।। ८८ ।।

[1] *Satparāyaṇaḥ*. [2] परिवेष्टारोऽस्येति. [3] सुदामादिगोपालाः गोपीजनाद्या ये परि°. [4] यामुनाः परिवेष्टारः. [5] सुयामुनः गोपवेषधरः.

707. *Suyāmunaḥ.*

Attended by good Yāmuna-s.

Whose kinsmen are Devakī, Vasudeva, Nanda, Yaśodā, Balabhadra, Subhadrā and others, who are connected with the Yamunā river; or whose attendant cowherds are Brahmā and other *deva-s* in human form.

(Verse 88)

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ८८ ॥

भूतान्यत्राभिमुख्येन वसन्तीति **भूतावासः** । 'वसन्ति [1]त्वयि भूतानि भूतावासस्ततो [2]भवान्' इति हरिवंशे (३. ५८. ५३)

708. *Bhūtāvāsaḥ.*

The Dwelling place of beings.

The *Harivaṃśa* (3. 58. 53) says: 'As the beings live in You, you are named Bhūtāvāsa.'

जगदाच्छादयति माययेति वासुः स एव देव इति **वासुदेवः** । 'छादयामि [3]जगद्विश्वं भूत्वा सूर्य इवांशुभिः' (म. भा. मोक्ष. ३२८. ३६) इति भगवद्वचनात् ॥

709. *Vāsudevaḥ.*

The divine Being who envelops the universe with *māyā.*

The Lord (*MB*, 12. 328. 36) says: 'I pervade the whole universe by My glory like the sun with his rays.'

[1] तत्र. [2] हरिः. [3] जगत्सर्वं.

सर्वं एवासवः [1]प्राणा [2]जीवात्मके यस्मिन्न[3]व्यये निलीयन्ते स **सर्वासुनिलयः** ।।

710. *Sarvāsunilayaḥ.*

The Abode of all life-energies,

being the indestructible *jīva* Himself.

[4]अलं पर्याप्तिः शक्तिसंपदां नास्य विद्यत इति **अनलः** ।।

711. *Analaḥ.*

The Unlimited.

His energies and powers are never limited.

धर्मविरुद्धे पथि तिष्ठतां दर्पं हन्तीति **दर्पहा** ।।

712. *Darpahā.*

The Repressor of pride,

of those that stray from the path of righteousness.

Gloss: He curbs the pride of Indra and others by lifting the Govardhana mountain, thus sheltering His followers from the deluge of rain.

धर्मवर्त्मनि वर्तमानानां [5]दर्पं ददातीति **दर्पदः** ।।

713. *Darpadaḥ.*

The Giver of pride,

to those that follow righteousness (*dā* to give); or represses (*dā* to cut) their false pride.

Gloss: *adarpadaḥ* He does not allow His devotees to become proud.

स्वात्मामृतरसास्वादनान्नित्यं प्रमुदितः—**दृप्तः** ।

[1] मुख्यप्राणाः. [2] जीवात्मकाः यस्मिन्. [3] °न्नाश्रये.
[4] यस्यानलमपर्याप्ताः शक्तिसंपद इति अनलः. [5] दर्पं गर्वं ददातीति.

714. *Dṛptaḥ* (*Adṛptaḥ*: free from pride)
The Exalted,

ever enjoying the bliss of Self.

Gloss: His devotees never become proud though they perform many [good] acts.

न शक्या धारणा यस्य [1]प्रणिधानादिषु सर्वोपाधिविनिर्मुक्तत्वात्, तथापि तत्प्रसादतः कैश्चिद् दुःखेन धार्यते हृदये जन्मान्तरसहस्रेषु भावनायोगात्। तस्मात् **दुर्धरः**।

'क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥'
(भ. गी. १२. ५) इति भगवद्वचनात्।

715. *Durdharaḥ*.

The Object of hard contemplation.

During contemplation, it is very difficult to realize His nature, as He is beyond all adjuncts, forms or vehicles; however, some favoured few see Him with great effort (in the lotus) of the heart, after arduous meditation during many incarnations. The Lord (*BG*, 12. 5) says: 'Greater is their trouble whose thoughts are set on the Unmanifest; for, the path of the Unmanifest is very hard for the embodied to tread.'

न आन्तरै रागादिभिर्बाह्यैरपि [2]दानवादिभिः शत्रुभिः पराजित इति **अपराजितः** ॥ ८९ ॥

[1] प्राणप्रणिधानादिषु. [2] शत्रुभिः.

716. *Aparājitaḥ.* (862)

The Unconquered,

by desires and the rest, internally, and by demons and others, externally. (Verse 89)

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ९० ॥

विश्वं मूर्तिरस्य सर्वात्मकत्वादिति [1]**विश्वमूर्तिः** ॥

717. *Viśvamūrtiḥ.*

The universal Form,

being the universal Self.

[2]शेषपर्यङ्कशायिनोऽस्य[3] महती मूर्तिरिति **महामूर्तिः** ॥

718. *Mahāmūrtiḥ.*

The great Form,

when He is reclining on the huge Śeṣa couch.

Gloss: The whole universe is only a part of Him.

दीप्ता ज्ञानमयी मूर्तिः यस्येति, स्वेच्छया गृहीता तैजसी मूर्तिः दीप्ता अस्येति वा **दीप्तमूर्तिः** ॥

719. *Dīptamūrtiḥ.*

Of blazing Form,

of supreme wisdom; or the radiant (*taijasa*) form is assumed by Him at His own will.

Gloss: He possesses the brightness of a thousand suns.

कर्मनिबन्धना मूर्तिरस्य न विद्यत इति **अमूर्तिमान्** ॥

[1] विश्वमूर्तिः, सर्वात्मकत्वात्. [2] शेषाङ्कपर्यङ्क°. [3] ऽनिरुद्धस्य.

720. *Amūrtimān.*

The Formless,

having no form brought on by *karman.*

Gloss: His forms are the Unmanifest (*Avyakta*), Puruṣa, etc.

अवतारेषु स्वेच्छया लोकानामुपकारिणीः बह्वीर्मूर्तीर्भजते इति **अनेकमूर्तिः** ॥

721. *Anekamūrtiḥ.*

Of many forms.

He takes various forms at His own wish during incarnations in order to help the world.

यद्यप्यनेकमूर्तित्वमस्य तथाप्ययमीदृश एवेति न व्यज्यत इति **अव्यक्तः** ॥

722. *Avyaktaḥ.*

Unmanifest.

Though He has various forms in His incarnations, still He cannot be defined precisely in His true state.

नानाविकल्पजा मूर्तयः संविदाकृतेः सन्तीति **शतमूर्तिः** ॥

723. *Śatamūrtiḥ.*

Of myriad forms.

He, whose form is pure Consciousness, has many forms created by His own thought.

Gloss: Brahmā and other forms are from Him.

विश्वादिमूर्तित्वं यतः अत एव **शताननः** ॥ ९० ॥

724. *Śatānanaḥ.*

Myriad-faced,

as He has the form of the universe, etc. (Verse 90)

एको नैकः सवः कः किं यत् तत् पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ९१ ॥

परमार्थतः सजातीयविजातीयस्वगत[1]भेद[2]विनिर्मुक्तत्वात् **एकः** । 'एकमेवाद्वितीयम्' (छा. उ. ६. २) इति श्रुतेः ॥

725. *Ekaḥ.*

The One,

being devoid of any distinction such as *sajātīya* pertaining to the same species, *vijātīya*, pertaining to different species and *svagata*, pertaining to the different parts of the same thing. The *śruti* (*CU*, 6. 2) says: 'There is only one, without a second.'

Gloss: He has none equal or superior to Him.

मायया बहुरूपत्वाद् **नैकः** । 'इन्द्रो मायाभिः पुरुरूप ईयते' (बृ. उ. २. ५. १९) इति श्रुतेः ॥

726. *Naikaḥ.*

The Many,

by His *māyā*. The *śruti* (*BU*, 2. 5. 19) says: 'The Lord sports with many forms by His *māyā*.'

Gloss: There is no limit to His manifestations (*vibhūti-s*).

सोमो यत्राभिषूयते सोऽध्वरः **सवः** ॥

[1] नानात्ववि°. [2] विमुक्तत्वात्.

727. *Savaḥ.*

The Soma sacrifice,

where the juice of Soma plant is prepared and offered.

कशब्दः सुखवाचकः । तेन स्तूयत इति **कः** । 'कं ब्रह्म' (छा. उ. ४. १०) इति श्रुतेः ॥

728. *Kaḥ.*

Happiness,

as He is spoken of as such. The *śruti* (*CU*, 4. 10) says 'Happiness is Brahman.'

Gloss: *Ka* means brightness.

[1]सर्वपुरुषार्थरूपत्वाद् ब्रह्मैव विचार्यमिति ब्रह्म **किम्** । 'किं तद्ब्रह्म किमध्यात्मम्' (भ. गी. ८. १) इति स्मृतिः ।

729. *Kim.*

What? (i.e. Brahman).

As Brahman is the supreme goal among all aims of life (*puruṣārtha-s*), He is to be inquired after. The *smṛti* (*BG*, 8. 1) says: 'What is Brahman? What is Self?'

यच्छब्देन स्वतः सिद्धवस्तूद्देशवाचिना ब्रह्म निर्दिश्यत इति ब्रह्म **यत्** । 'यतो वा इमानि भूतानि जायन्ते' (तै. उ. ३. १) इति श्रुतेः ॥

1 °र्थवत् सर्वज्ञं तदेव ब्रह्म विचा°.

730. *Yat.*

Which (i.e. Brahman).

The pronoun *yat* denotes an already existing object. The *śruti* (*TU*, 3. 1) says: 'From which all these beings come out. . .'

तनोतीति ब्रह्म **तत्** । 'ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः' (भ. गी. १७. २३) इति भगवद्वचनात् ।।

731. *Tat.*

That (i.e. Brahman).

That which pervades (everywhere). The Lord (*BG*, 17. 23) says: '*Om, tat, sat:*—this has been taught to be the triple designation of Brahman.'

पद्यते गम्यते मुमुक्षुभिरिति पदम् । यस्मादुत्कृष्टं नास्ति तद् अनुत्तमम् । सविशेषणमिदमेकं नाम **पदमनुत्तमम्** इति ।।

732. *Padamanuttamam.*

The unequalled Status.

Status: He is sought after by those yearning after emancipation. *Unequalled*: He than whom there is no higher.

आधारभूतेऽस्मिन् सकला लोका बध्यन्त इति [1]लोकानां बन्धुः **लोकबन्धुः** । लोकानां [2]जनकत्वात् जनकोपमो बन्धुर्नास्तीति वा । लोकानां बन्धुकृत्यं हिताहितोपदेशं श्रुतिस्मृतिलक्षणं कृतवानिति वा **लोकबन्धुः** ।।

[1] लोकबन्धुः. [2] °त्वादन्यो बन्धुः.

733. *Lokabandhuḥ.*

The Support of the universe.

Since all the worlds are bound up with Him who is the support of all; or because He is the father of the worlds, and there is no friend equal to one's father; or because He instructs the world as a kinsman in right and wrong, through *śruti* and *smṛti.*

लोकैर्नाथ्यते याच्यते [1]लोकानुपतपति [2]लोकेभ्य आशास्ते [3]लोकानामीष्ट इति वा **लोकनाथः**[4] ॥

734. *Lokanāthaḥ.*

The Lord of the universe.

As He is sought after (*nāth*) by the world, or as He shines in, or blesses, or rules the world.

मधुकुले जातत्वात् **माधवः** ॥

735. *Mādhavaḥ.*

Madhu's offspring,

as Kṛṣṇa was born in the family of Madhu, a Yādava.

[5]भक्तानां स्नेहीति **भक्तवत्सलः** ॥ ९१ ॥

736. *Bhaktavatsalaḥ.*

Affectionate to His devotees. (Verse 91)

Gloss: He destroys the sins of His devotees or keeps them under His protection.

1 तानु°. 2 तेभ्यः. 3 तेषामीष्टे. 4 'नाथृनाधृ याच्ञोपतापैश्वर्याशीःषु' इति धातुपाठात्. 5 भक्तस्नेहित्वात् भक्त°.

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो [1]घृताशीरचलश्चलः ।। ९२ ।।

[2]सुवर्णस्येव वर्णोऽस्येति **सुवर्णवर्णः** । 'यदा पश्यः पश्यते रुक्मवर्णम्' (मु. उ. ३. १. ३) इति श्रुतेः ।।

737. *Suvarṇavarṇaḥ.*
Golden-hued.

The *śruti* (*MU*, 3. 1. 3) says: 'When the beholder sees the golden-coloured. . .'

हेमेवाङ्गं वपुरस्येति **हेमाङ्गः** । 'य एषोऽन्तरादित्ये हिरण्मयः पुरुषः' (छा. उ. १. ६) इति श्रुतेः ।।

738. *Hemāṅgaḥ.*
With limbs like gold.

The *śruti* (*CU*, 1. 6) says: 'That this golden person seen in the sun. . .'

वराणि शोभनान्यङ्गान्यस्येति **वराङ्गः** ।।

739. *Varāṅgaḥ.*
With beautiful limbs.

चन्दनैः आह्लादनैरङ्गदैः केयूरैर्भूषित इति **चन्दनाङ्गदी** ।।

740. *Candanāṅgadī.*
With attractive armlets.

Gloss: He is besmeared with pleasing sandal (*candana*).

धर्मत्राणाय[3] वीरान् असुरमुख्यान् हन्तीति **वीरहा** ।।

[1] घृताचीर°. [2] सुवर्णस्य वर्ण इव.
[3] असुरान् हिरण्यकशिपुप्रभृतीन् रागादींश्च ह°.

741. *Vīrahā.*

The Slayer of the valiant foes,

as He slays the *asura*-chiefs to protect righteousness.

समो नास्य विद्यते सर्वविलक्षणत्वादिति [1]**विषमः** । 'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः' (भ. गी. ११. ४३) इति भगवद्वचनात् ॥

742. *Viṣamaḥ.*

Unequalled.

As He transcends everything. Arjuna (*BG*, 11. 43) says: 'There is none equal or superior to You.'

Gloss: He protects the good and destroys the bad.

सर्वविशेषरहितत्वात् शून्यवत् शून्यः ॥

743. *Śūnyaḥ.*

Void (of attributes).

As He is without any attributes, He is like the void.

Gloss: He is free from faults.

घृताः विगलिताः आशिषः प्रार्थनाः अस्येति [2]**घृताशीः** ।

744. *Ghṛtāśīḥ.*

He who makes no requests.

Gloss: He, as child Kṛṣṇa, ate the butter stolen from cowherds' houses.

न स्वरूपात् न सामर्थ्यान्न च ज्ञानादिकाद् गुणात् चलनं विद्यतेऽस्येति [3]**अचलः** ॥

[1] विषमः सर्वलोकविलक्षणत्वात्. [2] घृताशीः । घृ क्षरणदीप्त्योरिति धातुपाठात्. [3] अचलः कीर्तितोऽच्युतः.

745. *Acalaḥ.*

The Immutable,

as He undergoes no change in His nature, power, wisdom or other attributes.

[1]वायुरूपेण चलतीति **चलः** ।। ९२ ।।

746. *Calaḥ.*

The Mutable,

in His aspect as air (Vāyu). (Verse 92)

Gloss: He rushed from His place (Vaikuṇṭha) to the rescue of His devotee, the elephant [vide the Gajendramokṣa in the *Bhāgavata*].

अमानी मानदो मान्यो लोकस्वामी [2]त्रिलोकधृत् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ।। ९३ ।।

अनात्मवस्तुष्वात्माभिमानो नास्त्यस्य स्वच्छसंवेदनाकृतेरिति–**अमानी** ।।

747. *Amānī.*

He who has no egotism.

Being the unegoistic Intelligence, He has no mistaken notions of Ātman in things that are not Ātman, such as the body.

स्वमायया सर्वेषामनात्मसु मानं आत्माभिमानं ददातीति, भक्तानां मानं सत्कारं ददातीति वा, अधर्मिष्ठानां मानं सत्कारं द्यति खण्डयतीति, [3]तत्त्वविदामनात्मसु मानम् आत्माभिमानं द्यति खण्डयतीति वा **मानदः** ।।

[1] गजेन्द्रादिमोक्षार्थं स्वस्थानाद् गतवानिति चलः. [2] त्रिलोकधृक्.
[3] तेषामहंकारं खण्डयतीति वा, अधर्मिष्ठानां सत्कारं खण्डयति वा.

748. *Mānadaḥ.*

He who generates egotistic consciousness.

Through His *māyā* He makes others see Ātman as the reverse; or because He confers rewards upon His devotees; or He prevents rewards to the unrighteous; or because He destroys wrong notions of Ātman in earnest seekers.

सर्वैर्माननीयः पूजनीयः सर्वेश्वरत्वादिति **मान्यः** ॥

749. *Mānyaḥ.*

Adored by all,

being the Lord of all.

चतुर्दशानां लोकानामीश्वरत्वात् **लोकस्वामी** ॥

750. *Lokasvāmī.*

The Lord of the universe,

as He is the Lord of the fourteen worlds (the seven above and seven below).

त्रीन् लोकान् धारयतीति [1]**त्रिलोकधृत्** ॥

751. *Trilokadhṛk* (*Trilokadhṛt*).

The Supporter of three worlds.

शोभना मेधा प्रज्ञास्येति **सुमेधाः** । 'नित्यमसिच् प्रजामेधयोः' (५. ४. १२२) इति समासान्तोऽसिच्[2]प्रत्ययः ॥

752. *Sumedhāḥ.*

Of bright intelligence.

[1] त्रिलोकधृक्. [2] ऽसिच्.

Gloss: He as Kṛṣṇa told the cowherds that He was born as their relation as a human being (not revealing His real nature).

मेधे अध्वरे जायत इति **मेधजः** ।।

753. *Medhajaḥ.*

Born in the sacrifice,

as the sacrificer (*Yajamāna*). The initiation as *Yajamāna* is considered to be a new birth.

Gloss: He took His birth in *Yajña* as the son of Devakī.

कृतार्थः–**धन्यः** ।।

754. *Dhanyaḥ.*

Fortunate,

because His objects are fulfilled.

Gloss: Kubera and others became wealthy by His grace.

सत्या अवितथा मेधा अस्येति **सत्यमेधाः** ।।

755. *Satyamedhāḥ.*

Of unfailing intelligence.

Gloss: He possessed the knowledge of the Veda-s and their numerous branches.

अंशैरशेषैः शेषाद्यैरशेषां धरां धारयन् **धराधरः** ।। ९३ ।।

756. *Dharādharaḥ.*

The Support of the earth,

through His *aṃśa-s* or manifestations as the mighty serpent Śeṣa and others. (Verse 93)

Gloss: He lifted up the Govardhana mountain.

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।

प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ।। ९४ ।।

[1]तेजसां अम्भसां सर्वदा आदित्यरूपेण वर्षणात् [2]**तेजोवृषः**।।

757. *Tejovṛṣaḥ.*

He that showers rain.

He always showers rain through the medium of the sun.

Gloss: He showered His effulgence [in universal form] to create faith in Arjuna.

द्युतिम् अङ्गगतां [3]कान्ति धारयन् **द्युतिधरः** ।।

758. *Dyutidharaḥ.*

The Bearer of radiance.

In His incarnations He possessed radiance in His limbs.

Gloss: He bears the radiance fit to be at the head of all *deva-s*.

सर्वशस्त्रभृतां श्रेष्ठः **सर्वशस्त्रभृतां वरः** ।।

759. *Sarvaśastrabhṛtāṃvaraḥ.*

The Best of those that wield weapons.

Gloss: *BG*, 10. 31 says: 'I am Rāma among those who wield weapons.'

1 तेजसा भासा सर्वदा. 2 तेजांसि आदाय आदित्यरूपेण वर्षतीति वा.

3 कान्ति धारयतीति सतां कीर्ति वा धारयन्.

भक्तैरुपहृतं पत्रपुष्पादिकं प्रगृह्णातीति **प्रग्रहः**। धावतो विषयारण्ये दुर्दान्तेन्द्रियवाजिनः तत्प्रसादेन रश्मिनेव बध्नातीति वा प्रग्रहवत्–**प्रग्रहः**। 'रश्मौ च' (पा. सू. ३. ३. ५३) इति पाणिनिवचनात् प्रग्रहशब्दस्य साधुत्वम् ॥

760. *Pragrahaḥ.*

The Receiver,

of offerings such as leaf, fruit, etc. from His devotees. Or the uncontrolled horse-like senses roaming over the forest of sense-objects are bound by His grace as by reins.

[1] स्ववशेन सर्वं निगृह्णातीति **निग्रहः** ॥

761. *Nigrahaḥ.*

The Controller,

of all independently.

Gloss: He controlled Arjuna in the great war of the *Mahābhārata*.

विगतमग्रम् अन्तो विनाशोऽस्येति **व्यग्रः**। भक्तानामभीष्टदानेषु **व्यग्र** इति वा ॥

762. *Vyagraḥ.*

Devoid of end.

Or He is ever intent on fulfilling the desires of His devotees.

चतुःशृङ्गः **नैकशृङ्गः**। 'चत्वारि शृङ्गा' (ऋ. सं. ४. ५८. ३) इति [2]मन्त्रवर्णात्

[1] स्वभावेन स्ववशे सर्वं. [2] श्रुतेः.

763. *Naikaśṛṅgaḥ.*

The Many-horned,

as He the Sacrificer has four horns in the form of the Veda-s. The *śruti* (*RV*, 4. 58. 3) says: 'He having four horns. . .'

निगदेन मन्त्रेणाग्रे जायत इति निशब्दलोपं कृत्वा **गदाग्रजः**। यद्वा गदो नाम श्रीवासुदेवावरजः[1] तस्मादग्रे जायत इति **गदाग्रजः** ॥ ९४ ॥

764. *Gadāgrajaḥ.*

Born of *mantra*,

in the Putrakāmeṣṭi sacrifice as Śrī Rāma.

Or He was the elder brother of Gada.

Gada is the name of the younger brother of Kṛṣṇa. (Verse 94)

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ९५ ॥

चतस्रो मूर्तयो विराट्सूत्राव्याकृततुरीयात्मानोऽस्येति **चतुर्मूर्तिः**। सिता रक्ता पीता कृष्णा चेति चतस्रो मूर्तयोऽस्येति वा ॥

765. *Caturmūrtiḥ.*

Of four Forms.

The four forms are Virāj, Sūtrātman, Avyākṛta and Turīya; or He who has white, red, yellow and dark-blue bodies.

चत्वारो बाहवोऽस्येति **चतुर्बाहुः** इति नाम वासुदेवे रूढम् ।

1 °वस्यावरजः.

766. *Caturbāhuḥ.*

Four-armed.

This name has become a conventional one to denote Vāsudeva (i.e. Viṣṇu).

'शरीरपुरुषश्छन्दःपुरुषो वेदपुरुषो महापुरुषः (ऐत. आ. ३. २. ६) इति बह्वृचोपनिषदुक्ताश्चत्वारः पुरुषाः व्यूहा अस्येति **चतुर्व्यूहः** ।।

767. *Caturvyūhaḥ.*

Having four *vyūha-s.*

The four *vyūha-s* or manifestations (as mentioned in the *Ai. Ā*, 3. 2. 9) are: 'The Puruṣa in the body, the Puruṣa in the *chandas*, the Puruṣa in the Veda-s, and the great Puruṣa.'

आश्रमाणां वर्णानां चतुर्णां यथोक्तकारिणां गतिः **चतुर्गतिः** ।।

768. *Caturgatiḥ.*

The Goal of the four.

The four stages of life (*āśrama-s*) and the four castes, when their respective rules are observed.

रागद्वेषादिरहितत्वात् चतुर आत्मा मनोऽस्येति, मनोबुद्ध्यहंकारचित्ताख्यान्तःकरणचतुष्टयात्मकत्वाद्वा, **चतुरात्मा** ।।

769. *Caturātmā.*

The Clear-minded,

because His mind is free from desire, hatred, etc.; or as having the fourfold *antaḥkaraṇa* or inner organ, namely

manas, *buddhi*, *ahaṃkāra* and *citta* (mind, intellect, ego and mindstuff).

धर्मार्थकाममोक्षाख्यपुरुषार्थचतुष्टयं भवति उत्पद्यतेऽस्मादिति **चतुर्भावः** ॥

770. *Caturbhāvaḥ.*

The Source of the four,

namely, righteousness, wealth, pleasure and emancipation.

यथावद् वेत्ति चतुर्णां वेदानामर्थमिति **चतुर्वेदवित्** ॥

771. *Caturvedavit.*

The Knower of the four Veda-s,

as He knows the meaning of the four Veda-s as they are.

एकः पादोऽस्येति **एकपात्** । ' पादोऽस्य विश्वा भूतानि ' (तै. आ. ३. १२) इति श्रुतेः । ' विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ' (भ. गी. १०. ४२) इति [1]भगवद्वचनात् ॥ ९५ ॥

-772. *Ekapāt.*

The One-footed.

The *śruti* (*TĀ*, 3. 12) says: 'All beings are a part of Him.' The *smṛti* (*BG*, 10. 42) says: 'I stand supporting the whole world by a part of Myself.' (Verse 95)

Gloss: He is known as the supreme.

[1] स्मृतेश्च.

समावर्तो(ऽ)निवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ।। ९६ ।।

संसारचक्रस्य सम्यगावर्तक इति समावर्तः ।।

773. *Samāvartaḥ.*

The skilful Turner,

of the wheel of worldly life.

Gloss: He is turning rightly the *avatāra-s* or incarnations.

सर्वत्र [1]वर्तमानत्वात् [2]अनिवृत्तः कुतोऽपीति **अनिवृत्तात्मा** । निवृत्त आत्मा मनो विषयेभ्योऽस्येति वा **निवृत्तात्मा** ।।

774. *Anivṛttātmā.* (*Nivṛttātmā.*)

He who never turns away,

being omnipresent. Or His nature turns away from the objects of senses (Nivṛttātmā).

जेतुं न शक्यत इति **दुर्जयः** ।

775. *Durjayaḥ.*

The Invincible.

भयहेतुत्वादस्याज्ञां सूर्यादयो नातिक्रामन्तीति **दुरतिक्रमः** ।

'भयादस्याग्निस्तपति भयात् तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ।।'

(क. उ. ६. ३)

इति मन्त्रवर्णात् । 'महद्भयं वज्रमुद्यतम्' (क. उ. ६. २) इति च ।।

[1] वर्तमानत्वान्न निवर्तते आत्मा. [2] न निवृत्तः.

776. *Duratikramaḥ*

Never transgressed.

Being the source of fear, none dare disobey His orders. The *śruti* (*KU*, 6. 3 and 2) says: 'Through fear of Him burns the fire, through fear of Him shines the sun, through fear of Him function Indra, the wind, and the Death as the fifth.' 'It is a great menace like an uplifted thunderbolt.'

Gloss: There is no other final rest except at His feet.

दुर्लभया भक्त्या [1]लभ्यत इति **दुर्लभः** ।

'जन्मान्तरसहस्रेषु तपोज्ञानसमाधिभिः ।
नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते ॥'

इति व्यासवचनात् । 'भक्त्या लभ्यस्त्वनन्यया' (भ. गी. ८. २२) इति भगवद्वचनाच्च ॥

777. *Durlabhaḥ.*

Hard to realize,

except through rare devotion. Vyāsa says: 'Devotion towards Kṛṣṇa comes to those men whose sins are burnt up by austerities, wisdom and meditation, practised in thousands of lives.' In *BG*, 8. 22 the Lord says: 'I am realized by single-hearted devotion.'

Gloss: When there is no singlemindedness, one is unable to perceive Him.

दुःखेन गम्यते ज्ञायत इति **दुर्गमः** ॥

[1] लभ्यत्वाद् दुर्लभः.

778. *Durgamaḥ.*

Known with difficulty.

Gloss: *Adurgama*: one can easily reach Him when single-mindedness is obtained.

अन्तरायप्रतिहतैर्दुःखादवाप्यत इति **दुर्गः** ।।

779. *Durgaḥ.*

Not easily realized,

due to obstacles and difficulties.

Gloss: He is to be approached like a fort by attackers.

दुःखेनावास्यते चित्ते योगिभिः समाधाविति **दुरावासः** ।।

780. *Durāvāsaḥ.*

Not easily retained,

in the heart by the Yogin-s during deep meditation.

[1]दुरारिणः दुर्गामिनो दानवादयः तान् हन्तीति **दुरारिहा** ।। ९६ ।।

781. *Durārihā.*

The Slayer of wicked enemies,

such as the demons. (Verse 96)

Gloss: He destroys even the sins incurred by the unrighteous, if they turn to Him.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ।। ९७ ।।

शोभनैरङ्गैः अवयवैः ध्येयत्वात् **शुभाङ्गः** ।।

[1] दुरारयः इति पाठः समीचीनः.

782. *Śubhāṅgaḥ.*

Of beautiful limbs.

He is to be meditated upon as having beautiful limbs.

Gloss: The beautiful form in His incarnation as Kṛṣṇa showered happiness on the cowherdesses.

लोकानां सारं सारङ्गवत् भृङ्गवद् गृह्णातीति **लोकसारङ्गः**। 'प्रजापतिर्लोकानभ्यतपत्' (छा. उ. २. २३) इति श्रुतेः, लोकसारः प्रणवः। तेन प्रतिपत्तव्य इति वा। पृषोदरादित्वात् साधुत्वम् ॥

783. *Lokasāraṅgaḥ.*

The Taker of the essence of the universe,

like a bee the essence from flowers; or the essence of the universe is the Praṇava or Oṃkāra as the *śruti* (*CU*, 2. 23) says: 'Prajāpati reflected on mankind. . .' and He is to be reached by it.

शोभनस्तन्तुः विस्तीर्णः प्रपञ्चोऽस्येति **सुतन्तुः**।

784. *Sutantuḥ.*[1]

Beautifully expanded,

like the universe.

Gloss: He is the good progeny of Vasudeva.

तमेव तन्तुं वर्धयतीति छेदयतीति वा **तन्तुवर्धनः**[1] ॥

[1] The followers of Mahatma Gandhi quote this word and the next to support their spinning wheel (Charka) work. 'He is a very fine thread Himself', and 'He is the increaser of the thread.'

785. *Tantuvardhanaḥ.*

The Enhancer of the expanded (universe).

Or He withdraws the world (*vardh*=to cut).

Gloss: He increased the line of Pradyumna and others.

इन्द्रस्य कर्मेव कर्मास्येति **इन्द्रकर्मा**। [1]ऐश्वर्यकर्मेत्यर्थः ।।

786. *Indrakarmā.*

Resembling Indra in His actions.

That is, great and glorious were His actions.

महान्ति वियदादीनि भूतानि कर्माणि कार्याण्यस्येति **महाकर्मा** ।।

787. *Mahākarmā.*

Of great deeds.

Whose great effects are the ether and other elements.

कृतमेव सर्वं कृतार्थत्वात् न कर्तव्यं किंचिदपि कर्मास्य विद्यत इति **कृतकर्मा** ।। धर्मात्मकं कर्म कृतवानिति वा ।।

788. *Kṛtakarmā.*

Of fulfilled activities,

as He has nothing more to achieve; or as He has performed virtuous deeds in His incarnations.

[1] ऐश्वर्यं कर्मेत्यर्थः.

कृतो वेदात्मक आगमो येनेति **कृतागमः** । 'अस्य महतो भूतस्य निश्वसितमेतत्' (बृ. उ. २. ४. १०) इत्यादिश्रुतेः ॥ ९७ ॥

789. *Kṛtāgamaḥ.*

The Author of the Veda-s.

The *śruti* (*BU*, 2. 4. 10) says: 'The *Ṛgveda* . . . are the breath of this great Being.'

Gloss: This refers to the Buddhist Āgama literature where Buddha is accepted as an incarnation of Viṣṇu. (Verse 97)

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥ ९८ ॥

उत्कृष्टं भवं जन्म स्वेच्छया भजतीति; उद्गतं अपगतं जन्मास्य सर्वकारणत्वादिति वा **उद्भवः** ।

790. *Udbhavaḥ.*

Of superior birth,

being born of His free will, wherever He likes; or being the root of all, His birth is unknown.

विश्वातिशायिसौभाग्यशालित्वात् **सुन्दरः** ।

791. *Sundaraḥ.*

Of unequalled handsomeness,

as He possesses charm, transcending all.

Gloss: His beauty is superior even to that of the god of love (Manmatha).

सुष्ठु उनत्तीति **सुन्दः** । ‘उन्दी क्लेदने’ इत्यस्माद्धातोः पचाद्यच्; आर्द्रीभावस्य वाचकः, करुणाकर इत्यर्थः । पृषोदरादित्वात् पररूपत्वम् ॥

792. *Sundaḥ.*

Of melting nature,

due to great compassion.

Gloss: He destroys the good actions also of His devotees [in salvation]; for actions good or bad lead to attachment.

रत्नशब्देन शोभा लक्ष्यते रत्नवत् सुन्दरा नाभिरस्येति **रत्ननाभः** ।

793. *Ratnanābhaḥ.*

Of beautiful navel.

Gloss: His navel is to be seen like a jewel.

शोभनं लोचनं नयनं ज्ञानं वा अस्येति **सुलोचनः** ॥

794. *Sulocanaḥ.*

Of charming eyes.

Or of superior wisdom.

Gloss: His wisdom is to deceive the demons (*daitya-s*).

ब्रह्मादिभिः पूज्यतमैरपि अर्चनीयत्वात् **अर्कः** ॥

795. *Arkaḥ.*

The Adored,

even by Brahmā and others who are the most worshipped.

वाजमन्नमर्थिनां सनोति ददातीति **वाजसनः** ॥

796. *Vājasanaḥ.*

The Giver of food,

to the needy.

प्रलयाम्भसि शृङ्गवान् मत्स्यविशेषरूपः शृङ्गी । मत्वर्थीयोऽतिशायने इनिप्रत्ययः ॥

797. *Śṛṅgī.*

The Horned,

during Pralaya when He assumes the form of a special fish [to guide the world].

Gloss: This may refer to the Boar (Varāha) incarnation as well.

अरीनतिशयेन जयति जयहेतुर्वा **जयन्तः** ॥

798. *Jayantaḥ.*

The Conqueror,

of enemies; or He who is the cause of the victory [of the deva-s].

सर्वविषयं ज्ञानमस्येति सर्ववित् आभ्यन्तरान् रागादीन् बाह्यान् हिरण्याक्षादींश्च दुर्जयान् जेतुं शीलमस्येति जयी । तच्छीलाधिकारे 'जिदृक्षि' (पा. सू. ३. २. १५७) इत्यादिपाणिनीयवचनाद् इनिप्रत्ययः । सर्वविच्चासौ [1]जयी चेति **सर्वविज्जयी** इत्येकं नाम ॥ ६८ ॥

[1] जयी चेत्येकं नाम.

799. *Sarvavijjayī.*

The Omniscient and Victorious.

He overcomes the internal foes such as desire, etc. and mighty external foes such as the demon Hiraṇyākṣa and others. (Verse 98)

सुवर्णबिन्दुः

बिन्दवः अवयवाः सुवर्णसदृशा अस्येति सुवर्णबिन्दुः ।। 'आप्रणखात् सर्व एव सुवर्णः' (छा. उ. १. ६) इतिश्रुतेः । शोभनो वर्णः अक्षरं बिन्दुश्च यस्मिन् मन्त्रे तन्मन्त्रात्मा वा **सुवर्णबिन्दुः** ।।

इति नाम्नामष्टमं शतकं विवृतम् ।।

इत्यष्टमशतकभाष्यम् ।।

800. *Suvarṇabinduḥ.*

With limbs radiant like gold.

The *śruti* (*CU*, 1. 6) says: 'He having a golden body even unto the nails'; or in whose *mantra* are the auspicious letter (o) and bindu (*anusvāra*).

Thus ends the Eighth Hundred

अथ नवमशतकभाष्यम् ।।

THE NINTH HUNDRED

अक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो [1]महानिधिः ।। ९९ ।।

[1] महाधनः.

[1]रागादिभिः शब्दादिविषयैश्च त्रिदशारिभिश्च न क्षोभ्यत इति **अक्षोभ्यः** ॥

801. *Akṣobhyaḥ.* (999)

The Unruffled,

by desire, hatred, etc., by the objects of the senses such as sound, etc. and by the foes of *deva-s*, etc.

सर्वेषां वागीश्वराणां ब्रह्मादीनामपीश्वरः **सर्ववागीश्वरेश्वरः** ॥

802. *Sarvavāgīśvareśvaraḥ.*

The Lord of the lords of speech.

'The Lords of speech': Brahmā and others.

अवगाह्य [2]सदानन्दं विश्रम्य सुखमासते योगिन इति महाह्रद [3]इव **महाह्रदः** ।

803. *Mahāhradaḥ.*

The deep Waters.

The Yogin-s remain peacefully in His bliss by plunging into it; hence the simile of the great waters.

Gloss: He is very difficult for others to enter.

महागर्तवदस्य माया महती दुरत्ययेति **महागर्तः** । 'मम माया दुरत्यया' (भ. गी. ७. १४) इति भगवद्वचनात् । [4]अथवा गर्तशब्दो रथपर्यायो नैरुक्तैरुक्तः, तस्मान्महारथः—**महागर्तः** । महारथत्वमस्य प्रसिद्धं भारतादिषु ॥

[1] रागद्वेषादिभिः. [2] तदानन्दं. [3] इवेति. [4] यद्वा.

804. *Mahāgartaḥ.*

The great Chasm.

Like a great chasm, His *māyā* is very difficult to cross. The Lord (*BG*, 7. 14) says: 'My *māyā* is very difficult to cross!' Or *garta* is explained by the etymologists to mean 'chariot', *mahāgarta*: A great warrior fighting from chariots as described in the *Mahābhārata* and other works.

कालत्रयानवच्छिन्नस्वरूपत्वात् **महाभूतः** ।।

805. *Mahābhūtaḥ.*

The great Being.

As His nature is unlimited by the three divisions of time, past, present and future.

Gloss: Great men are His manifestations (Cf. *BG*, 10. 41).

सर्वभूतान्यस्मिन् निधीयन्त इति निधिः । महांश्चासौ निधिश्चेति **महानिधिः** ।। ९९ ।।

806. *Mahānidhiḥ.*

The great Treasure house, of all beings. (Verse 99)

कुमुदः कुन्दरः कुन्दः पर्जन्यः [1]पवनोऽनिलः ।
अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ।। १०० ।।

कुं धरणीं भारावतरणं कुर्वन् मोदयतीति **कुमुदः** । मुदिरन्तर्भावितणिजर्थः ।।

[1] पावनः.

807. *Kumudaḥ.*

He who gladdens the earth,

by relieving it of its burden (of wicked people).

कुन्दपुष्पतुल्यानि [1]शुद्धानि फलानि राति ददाति इति **कुन्दरः**। कुन्दपुष्पतुल्यानि शुद्धानि फलानि लाति आदत्ते [2]इति वा कुन्दरः। [3]रलयोर्वृत्त्येकत्वस्मरणात्। कुं धरां दारयामास हिरण्याक्षजिघांसया वाराहं रूपमास्थायेति वा **कुन्दरः**॥

808. *Kundaraḥ.*

The Bestower of reward as agreeable as the jasmine (Kunda) flower.

He that bestows or receives fruits as pure as the Kunda flower; or it is said: 'He, taking the form of the Boar with a view to slaying Hiraṇyākṣa, tore (*dara*) the earth (*kum*); [Hence he is named Kundara].'

कुन्दोपमसुन्दराङ्गत्वात् स्वच्छतया स्फटिकनिर्मलः **कुन्दः**। कुं पृथ्वीं [4]कश्यपायादादिति [5]वा **कुन्दः**।

'सर्वपापविशुद्ध्यर्थं वाजिमेधेन चेष्टवान्।
तस्मिन् यज्ञे महादाने दक्षिणां भृगुनन्दनः॥
मारीचाय ददौ प्रीतः कश्यपाय वसुंधराम्॥'

इति हरिवंशे (३१. १०६)

कुं पृथ्वीं द्यति खण्डयतीति वा **कुन्दः**। कुशब्देन पृथ्वीश्वरा लक्ष्यन्ते।

1 शुभ्राणि धर्मानुबन्धीनि फलानि. 2 इति रलयोर्वृत्त्येकत्वस्मरणात् कुन्दरः. 3 रा ला दान इति रलयोः. 4 प्रददाविति कुन्दो वा. 5 कुन्दो वा.

‘ निःक्षत्रियां यश्च चकार मेदिनी-
मनेकशो बाहुवनं तथाच्छिनत् ।
यः कार्तवीर्यस्य स भार्गवोत्तमो
ममास्तु माङ्गल्यविवृद्धये हरिः ’
इति विष्णुधर्मे (४३. ३७)

809. *Kundaḥ.*

Beautiful and pure like Kunda flower.

He who has charming limbs like the Kunda flower; or He who made a gift (*da*) of this earth (*kum*) unto Kaśyapa. The *Harivaṃśa* (31. 106) says: ‘ The son of Bhṛgu, in order to purge all his sins, performed the horse sacrifice. In that sacrifice which required great gifts to be given away, He, in His incarnation as the son of Bhṛgu, made a gift of the earth to Mārīca with great pleasure’; or, He who brings the earth under subjection; here *ku* stands for the rulers of the earth, and *do* for slaying. The *Viṣṇudharma* (43. 37) says: ‘ Let Hari, the best of the Bhṛgu family, who made the earth free from wicked Kṣatriya-s many a time and who cut off the thousand arms of Kārtavīrya, be with me for the increase of prosperity.’

पर्जन्यवदाध्यात्मिकादितापत्रयं शमयतीति, सर्वान् कामानभिवर्षतीति वा, **पर्जन्यः** ।।

810. *Parjanyaḥ.*

The Rain-cloud.

He extinguishes the three kinds of burning miseries concerning the body and the rest, even as the rain-charged cloud cools the earth by its downpour; or He who showers all desired objects like rain.

स्मृतिमात्रेण पुनातीति [1]**पवनः** ।

811. *Pavanah* or *Pāvanaḥ*.

The Purifier,

merely by remembering Him.

Gloss: His story, if repeated, purifies the narrator and the hearer like the stream from His feet (Gaṅgā, which has her source at Viṣṇu's feet).

इलति प्रेरणं करोतीति इलः । तद्रहितत्वात् **अनिलः** । इलति स्वपिति इत्यज्ञ इलः, तद्विपरीतः **अनिलः**, नित्यप्रबुद्धस्वरूपत्वादिति[2] वा । अथवा निलतेर्गहनार्थात् कप्रत्ययान्तात्[3] अगहनः–**अनिलः** । भक्तेभ्यः सुलभः ॥

812. *Anilaḥ*.

The Non-enforcer.

Or *ila*: to sleep, which indicates one who is ignorant; and *a* indicates negation; so He is named *Anila* as He is ever omniscient; or *nila* means inaccessible, and *anila* easily accessible to His devotees.

[4]स्वरूपामृतमश्नातीति **अमृताशः** । मथितममृतं सुरान् पाययित्वा स्वयं [5]चाश्नातीति वा **अमृताशः** ।

1 पावनः. 2 °त्वादनिलो वा. 3 °न्ताद् निल इति रूपम् । अ°.
4 स्वात्मामृत°; स्वात्मानन्दामृत°. 5 चापिबदिति.

[1]अमृता अविनश्वरफलत्वादाशा वाञ्छा अस्येति वा ।।

813. *Amṛtāśaḥ.*

Enjoyer of immortality,

being Himself the source of nectar; or He who gave the nectar to *deva-s* and Himself partook of it; i.e. the nectar obtained by the churning [of the ocean of milk]; or whose desire is ever fulfilled.

मृतं मरणं तद्रहितं वपुरस्येति **अमृतवपुः** ।।

814. *Amṛtavapuḥ.*

Of immortal form.

सर्वं जानातीति **सर्वज्ञः** । 'यः सर्वज्ञः सर्ववित्' (मु. उ. १. १. ९) इति श्रुतेः ।।

815. *Sarvajñaḥ.*

The Omniscient.

The *śruti* (*MU*, 1. 1. 9) says: 'He who is omniscient and all-knower.'

Gloss: He knows how to grant everything desired by His devotees.

'सर्वतोऽक्षिशिरोमुखम्' (भ. गी. १३. १३) इति भगवद्वचनात् **सर्वतोमुखः** ।। १०० ।।

816. *Sarvatomukhaḥ.*

Having faces on all sides.

[1] अनश्वरः.

The Lord (*BG*, 13. 13) says: 'He, having eyes, heads and faces on all sides. . .' (Verse 100)

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ।। १०१ ।।

पत्रपुष्पादिभिः भक्तिमात्रसमर्पितैः सुखेन लभ्यत इति **सुलभः** ।

'पत्रेषु पुष्पेषु फलेषु तोयेष्वक्रीतलभ्येषु सदैव सत्सु ।
[1]भक्त्येकलभ्ये पुरुषे पुराणे मुक्त्यै कथं न क्रियते प्रयत्नः ।।'

इति महाभारते ।

817. *Sulabhaḥ.*

Easily Attainable,

even by the offer of leaves, flowers, fruits, etc. with full devotion. The *Mahābhārata* says: 'How can one fail to work for emancipation when the ancient Puruṣa is capable of being attained by devotion alone, worshipping Him with the offerings of leaves, flowers, fruits, and water, which are always obtainable without any cost?'

[2]शोभनं [3]व्रतयति भुङ्क्ते भोजनान्निवर्तत इति वा **सुव्रतः** ।।

818. *Suvrataḥ.*

Of excellent vows.

1 मुक्तौ. 2 शोभनं व्रतं नियतो भुङ्क्ते । भोज॰. 3 व्रतं नियतो भुङ्क्ते.

Or He who enjoys food (offered by selfless devotees like Kucela), or abstains from it during vows (as Naranārāyaṇa).

अनन्याधीनसिद्धित्वात् **सिद्धः** ॥

819. *Siddhaḥ.*

The Perfect,

as His perfection does not depend on others.

Gloss: The good ones attain perfect *tapas*, salvation etc. by serving Him.

सुरशत्रव एवास्य शत्रवः, तान् जयतीति **शत्रुजित्** ।

820. *Śatrujit.*[1]

The Conqueror of foes.

The foes are those who are inimical to gods.

सुरशत्रूणां तापनात् **शत्रुतापनः** ।

821. *Śatrutāpanaḥ.*

The Tormentor of the foes.

Gloss: He causes pain to the enemies through Kakutstha, an ancestor of Rāma, and other kings who punish the enemies of gods.

न्यक् अर्वाक् रोहति सर्वेषामुपरि वर्तत इति **न्यग्रोधः** । पृषोदरादित्वात् हकारस्य धकारादेशः । सर्वाणि भूतानि न्यक्कृत्य निजमायां वृणोति निरुणद्धीति वा ॥

[1] 820 and 821 make one name, according to some.

822. *Nyagrodhaḥ.*

He who is above all,

as a Banyan tree which spreads afar.

Or He who, controlling all beings, veils Himself by *māyā.*

अम्बराद्द्गतः कारणत्वेनेति **उदुम्बरः** । पृषोदरादित्वादेवाकारस्योकारादेशः । यद्वा [1]ऊर्क् अन्नम्, तेन तदात्मना विश्वं पोषयन् **उदुम्बरः** । [2] 'ऊर्ग्वा अन्नमुदुम्बरः' (तै. ब्रा. १. २. ७; १. ३. ८) इति श्रुतेः । न्यग्रोधोदुम्बर इत्यत्र[3] विसर्गलोपे [4]संधिरार्षः ।

823. *Udumbaraḥ.*

Transcending the ether,

as its cause; or He that nourishes the universe in the shape of food, etc. The *śruti* (*TB*, 1. 3. 8) says: '*Udumbara* means the food, etc.'

[5]श्वो न[6] स्थास्यतीति **अश्वत्थः**, पृषोदरादित्वादेव सकारस्य तकारादेशः । अश्वत्थ इव तिष्ठतीति वा अश्वत्थः । 'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । तदेव शुक्रं तद् ब्रह्म (क. उ. ६. १) इति श्रुतेः

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

(भ. गी. १५. १) इति स्मृतेश्च ।

1 उदुम्बरमन्नाद्यम्. 2 'ऊर्ग्वा उदुम्बरः । ऊर्गन्नम् (तै. सं.५. ४. ६) इति श्रुतिरप्यत्रानुसंधेया ।। ऊर्ग्वा अन्नाद्यमुदुम्बरम्. 3 संधिरार्षः. 4 कृते संधिः. 5 श्वोऽपि न. 6 स्थातेति.

824. *Aśvattha.*

The impermanent tree (of worldly life).

Or the holy fig tree.

That which may vanish the next day is called Aśvattha, i.e. the *saṃsāra* tree. The *śruti* (*KU*, 6. 1) says: 'This eternal tree, having its root above, and branches below. . .' The *smṛti* (*BG*, 15. 1) also says: 'They speak of an eternal Aśvattha tree, roots above and branches below.'

चाणूरनामानमसुरं निषूदितवानिति **चाणूरान्ध्रनिषूदनः** ।। १०१ ।।

825. *Cāṇūrāndhraniṣūdanaḥ.*

The slayer of an Asura by name Cāṇūra. He was a wrestler sent by Kaṃsa to kill Śrī Kṛṣṇa. (Verse 101)

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ।। १०२ ।।

सहस्राणि अनन्तानि अर्चींषि यस्य सः **सहस्रार्चिः** । 'दिवि सूर्यसहस्रस्य[1]' (भ. गी. ११. १२) इत्यादिगीतावचनात् ।।

826. *Sahasrārciḥ.*

He who radiates innumerable rays.

The *BG* (11. 12) says: 'If the splendour of a thousand suns were to rise up in the sky. . .'

[1] अत्र क्वचित्पुस्तके 'भासस्तस्य महात्मनः' इत्यन्तं श्लोको दृश्यते.

Gloss: The rays of the sun, etc. have their source in Him.

सप्त जिह्वा [1]अस्य सन्तीति **सप्तजिह्वः** । [2]अग्निरूपी ।

'काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरूपी च देवी
लोलायमाना इति सप्त जिह्वाः ॥' (मु. उ. १. २. ४)

[3]इति श्रुतेः ।

827. *Saptajihvaḥ.*

He who has the seven tongues of flames.

The *śruti* (*MU*, 1. 2. 4) says: 'The seven quivering tongues of the fire are Kālī (the black one), Karālī (the terrific one), Manojavā (swift as the mind), Sulohitā (the very red one), Sudhūmravarṇā (of purple colour), Sphuliṅginī (emitting sparks), and Viśvarūpī (all-shaped) goddess.'

सप्त एधांसि दीप्तयोऽस्येति **सप्तैधाः**, **अग्निः** । 'सप्त ते अग्ने समिधः सप्तजिह्वाः' (तै. सं. १. ५. ३) इति मन्त्रवर्णात् ॥

828. *Saptaidhāḥ.*

He that has seven flames.

The *śruti* (*TS*, 1. 5. 3) says: 'O Fire, you have seven flames, seven tongues.'

1 अस्येति. 2 अग्निः. 3 इति मुण्डके श्रूयते; इति मन्त्रवर्णात्.

सप्त अश्वा [1]वाहनान्यस्येति **सप्तवाहनः** । सप्तनामैको ऽश्वो वाहनमस्येति वा **सप्तवाहन** आदित्यः । 'एकोऽश्वो वहति सप्तनामा' (तै. आ. ३. ११. ९ ; ऋ. सं. १. १६४. २) इति श्रुतेः ।

829. *Saptavāhanaḥ.*

He that has seven horses.

Or whose vehicle is the steed named 'Sapta'. The *śruti* (*TĀ*, 3. 11. 9) says: 'The horse named Sapta is carrying Him.' This refers to His manifestation as the sun.

[2]मूर्तिः घनरूपं धारणसमर्थं चराचरलक्षणम्, 'ताभ्यो-ऽभितप्ताभ्यो मूर्तिरजायत' (ऐ. उ. ४. ३) इति श्रुतेः । तद्रहित इति **अमूर्तिः** । अथवा देहसंस्थानलक्षणा मूर्च्छिताङ्गा-वयवा मूर्तिः; तद्रहित इति **अमूर्तिः** ॥

830. *Amūrtiḥ.*

The Formless.

Mūrti or form, consisting of the mobile and immobile things, is capable of being borne, i.e. the universe. The *śruti* (*Ai. U*, 4. 3) says: 'From that agitation the form came to exist.' As He is formless He is called Amūrti; or He who is devoid of the organs and limbs that constitute the body.

अघं दुःखं पापं [3]च द्वयमस्य न विद्यत इति **अनघः** ॥

[1] सप्तनामैकोऽश्वो वा वाहनमस्येति सप्तवाहनः.

[2] घनरूपधारणासमर्थचराचरलक्षणा मूर्तिः. [3] चास्य.

831. *Anaghaḥ.*

The Sinless.

And painless.

प्रमात्रादिसाक्षित्वेन सर्वप्रमाणागोचरत्वात् **अचिन्त्यः ।** अयमीदृश इति [1]विश्वप्रपञ्चविलक्षणत्वेन चिन्तयितुमशक्यत्वाद्वा **अचिन्त्यः ॥**

832. *Acintyaḥ.*

The Inconceivable,

by any proof, being the Witness of the knower, etc.; or He that cannot be thought of in any particular form, as He is different from this expanded universe.

असन्मार्गवर्तिनां भयं करोतीति **भयकृत् ।** भक्तानां भयं [2]कृन्ततीति वा **भयकृत् ॥**

833. *Bhayakṛt.*

He that causes fear,

to those that follow the path of wickedness; or He dispels fear from the minds of His devotees.

वर्णाश्रमाचारवतां भयं नाशयतीति **भयनाशनः ।**

'वर्णाश्रमाचारवता पुरुषेण परः पुमान् ॥
विष्णुराराध्यते [3]पन्था नान्यस्तत्तोष[4]कारकः ॥'
(वि. पु. ३. ८. ९)

[5]इति पराशरवचनात् ॥ १०२ ॥

1 प्रपञ्च°. 2 कृन्तति कृणोतीति वा. 3 वन्द्यो नान्यः. 4 कारणम्.
5 इति विष्णुपुराणे । तैराराधितत्वात् तेषां भयं नाशयतीति वा भयनाशनः.

834. *Bhayanāśanaḥ.*

The Destroyer of fear,

of those who adhere to the rules of castes and orders of life. Parāśara (*VP*, 3. 8. 9) says: 'The supreme Puruṣa, Viṣṇu, is worshipped by men who adhere to the rules of caste and *āśrama*. There is no other path to please Him.' (Verse 102)

अणुर्बृहत् कृशः स्थूलो गुणभृद् निर्गुणो महान् ।
अधृतः स्वधृतः [1]स्वास्यः प्राग्वंशो वंशवर्धनः ।। १०३ ।।

सौक्ष्म्यातिशयशालित्वात् [2]**अणुः** । 'एषोऽणुरात्मा चेतसा वेदितव्यः' (मु. उ. ३. १. ९) [3]इति श्रुतेः ।

835. *Aṇuḥ.*

The Subtle,

as He is the minutest of all. The *śruti* (*MU*, 3. 1. 9) says: 'This subtle Ātman is to be known by mind.'

Gloss: He is able to permeate the *jīva-s*.

बृहत्वाद् बृंहणत्वाच्च ब्रह्म **बृहत्** । 'महतो महीयान्' (क. उ. २. २०) इति श्रुतेः ।।

836. *Bṛhat.*

The Great.

He being the greatest and the biggest. The *śruti* (*KU*, 2. 20) says: 'He is greater than the great.'

[1] स्वास्थ्यः. [2] अणुर्ब्रह्म. [3] इति मन्त्रवर्णात्.

Gloss: His vastness makes the ether and the other elements like unto a small vessel.

'अस्थूलम्' (बृ. उ. ३. ८. ८.) इत्यादिना [1]दृश्यत्व-प्रतिषेधात् **कृशः** ।

837. *Kṛśaḥ.*

The Thin,

as He is devoid of visibility, etc. The *śruti* (*BU*, 3. 8. 8) says: 'He is not of a gross body.'

स्थूलः [2]इत्युपचर्यते, सर्वात्मकत्वात् ॥

838. *Sthūlaḥ.*

The Gross.

The word 'gross' is here used in a figurative sense, as He consists of all.

सत्त्वरजस्तमसां सृष्टिस्थितिलयकर्मस्वधिष्ठातृत्वात् **गुण-भृत्** ।

839. *Guṇabhṛt.*

The Bearer of attributes,

because of His being the universal Self and the Lord of creation, preservation, and destruction, by means of *sattva*, *rajas* and *tamas* constituents.

[3]वस्तुतो गुणाभावात् **निर्गुणः** । 'साक्षी चेता केवलो निर्गुणश्च' (श्वे. उ. ६. ११) इति श्रुतेः ॥

[1] द्रव्यत्व°. [2] इत्युपपद्यते. [3] परमार्थतो गुणा°.

840. *Nirguṇaḥ.*

He that transcends all constituents.

He is, in truth, devoid of constituents. The *śruti* (*ŚU*, 6. 11) says: 'He is the witness as pure consciousness and devoid of constituents.'

[1]शब्दादिगुणरहितत्वाद् निरतिशयसूक्ष्मत्वाद् नित्यशुद्धसर्वगतत्वादिना च [2]प्रतिबन्धकधर्मजातं [3]तर्कतोऽपि यतो वक्तुं न शक्यमत एव **महान्** । 'अशब्दोऽशरीरोऽस्पर्शश्च महाञ्छुचिः' (आप. ध. सू. १. २२. ७) इत्यापस्तम्बः ।।

841. *Mahān.*

The Great.

It is impossible to speak of Him, even for the sake of argument, as possessing any attributes, because He is devoid of such attributes as sound, etc. and as He is the minutest of the minute, and eternally pure and all-pervading. The *ADS* (1. 22. 7) says: 'He is devoid of sound, body, and touch, and is eternally pure.'

पृथिव्यादीनां धारकाणामपि धारकत्वान्न केनचिद् ध्रियत इति **अधृतः** ।।

842. *Adhṛtaḥ.*

Unsustained.

He is not sustained by any; He sustains the earth, etc., which sustain all.

[1] शब्दादिरहितत्वात्. [2] सर्वगतत्वादिप्रतिबन्धक. [3] तर्केणापि.

यद्येवमयं केन धार्यत इत्याशङ्क्याह स्वेनैव आत्मना धार्यत इति **स्वधृतः** । 'स भगवः कस्मिन् प्रतिष्ठित इति, स्वे महिम्नि' (छा. उ. ७. २४) इति श्रुतेः ।।

843. *Svadhṛtaḥ.*

Self-sustained.

Here, by way of answering a possible doubt, this name is introduced, i.e. He is sustained by Himself. The *śruti* (*CU*, 7. 24) says: 'Where does that immensity abide, revered Sir? It abides in its own glory.'

सु [1]शोभनं पद्मो[2]दरतलवत्ताम्रमभिरूपतममस्यास्यमिति **स्वास्यः** । वेदात्मको महान् शब्दराशिः तस्य मुखान्निर्गतः पुरुषार्थोपदेशार्थमिति वा **स्वास्यः**[3] । 'अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदः ...' (बृ. उ. २. ४. १०) इत्यादि श्रुतेः[4] ।।

844. *Svāsyaḥ.*

Having a beautiful face.

He that has a face of such fascinating beauty that it can be compared to the inside of a lotus, the colour of which is rosy; or He from whose mouth emanated the great mass of Vedic texts for teaching the *Puruṣārtha-s* (human goals). The *śruti* (*BU*, 2. 4. 10) says: 'From this great Being emanated the *Ṛgveda* . . . .'

1 सुष्ठु पद्मो. 2 दरदलवत्ताम्रमास्य. 3 शोभनमास्यमस्येति वा स्वास्यः.
4 अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।
आदौ वेदमयी शुद्धा यतः सर्वाः प्रवृत्तयः ।। इति स्मृतेः.

अन्यस्य वंशिनो [1]वंशः पाश्चात्यः अस्य वंशः प्रपञ्चः [2]प्रागेव, न पाश्चात्य इति **प्राग्वंशः** ।

845. *Prāgvaṃśaḥ.*

Of Primeval race.

Those who are descendants of another are called 'pāscātya-s' or late comers; that which has come out of Him, i.e. the universe, is the first [in order], not subsequent.

वंशं प्रपञ्चं वर्धयन् छेदयन् वा **वंशवर्धनः**[3] ॥ १०३ ॥

846. *Vaṃśavardhanaḥ.*

The Expander of the universe,

from *vṛdh*=to increase.

Or, Withdrawer of it, from *vardh*=to cut.

Gloss: He increases the progeny according to His own liking. (Verse 103)

भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ १०४ ॥

अनन्तादिरूपेण भुवो भारं [4]बिभर्तीति **भारभृत्** ।

847. *Bhārabhṛt.*

The Bearer of burden.

He that bears the weight of the earth, assuming the form of Ananta or Ādiśeṣa, etc.

[1] वंशः मूलपुरुषादर्वाक् इति सूचितः पाश्चात्यश्च. [2] सर्ववंशात् प्रागेव.
[3] 'वृधु छेदनपूरणयोः' इति धातुः. [4] बिभ्रत्.

Gloss: He bears the weight of bondage of the devotees and makes them *mukta-s* or the liberated ones.

वेदादिभिरयमेक एव परत्वेन कथित इति **कथितः**। सर्वैर्वेदैः कथित इति वा **कथितः**। 'सर्वे वेदा यत्पदमामनन्ति' (क. उ. २. १५), 'वेदैश्च सर्वैरहमेव वेद्यः।' (भ. गी. १५. १५);

'वेदे रामायणे पुण्ये भारते भरतर्षभ! ।
[1]आदौ मध्ये तथा चान्ते विष्णुः सर्वत्र गीयते ॥'
(हरि. भवि. १३२. ६५)

[2]इति श्रुतिस्मृत्यादिवचनेभ्यः। 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क. उ. ३. ६) इत्याद्युक्तम्। किं तदध्वनो विष्णोर्व्यापनशीलस्य परमं पदं [3]सतत्त्वमित्याकाङ्क्षायाम् इन्द्रियादिभ्यः सर्वेभ्यः परत्वेन प्रतिपाद्यते; 'इन्द्रियेभ्यः परा ह्यर्थाः' इत्यारभ्य 'पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः' (क. उ. ३. १०–११) इत्यन्तेन यः कथितः स [4]**कथितः** ॥

848. *Kathitaḥ.*

The Extolled.

He alone is declared as supreme by Veda, etc.; or He who is described by all the Veda-s. The *śruti* (*KU*, 2. 15) says: 'All the Veda-s describe His status. . .' The *smṛti* (*BG*, 15. 15) says: 'I alone am to be known by all the Veda-s.' *Harivaṃśa* (3. 132. 95) says: 'Viṣṇu

1 आदौ चान्ते च मध्ये च हरिः स°. 2 इत्यादिवचनेभ्यः. 3 विष्णुतत्त्वमि°; सत्यमिति. 4 कथित इत्युक्तम्.

is sung everywhere at the beginning, middle and end of the Veda-s, the holy *Rāmāyaṇa* and *Bhārata*, O best of Bhārata race.' The *śruti* (*KU*, 3. 9) says: 'He reaches the end of the road, which is the highest place of Viṣṇu.' In answer to the doubt as to what is the nature of the highest goal, the highest abode of the all-pervading Viṣṇu, it is described as being above all senses and the rest. He is *Kathita* (extolled) who has been described in the passages beginning with (*KU*, 3. 10) 'Higher indeed than the senses are their objects,' and ending with (3. 11) 'Higher than the Puruṣa there is nought; this is the last limit and the highest goal.'

योगः ज्ञानम्, तेनैव [1]गम्यत्वात् **योगी** । योगः [2]समाधिः, स हि स्वात्मनि सर्वदा समाधत्ते [3]स्वमात्मानं तेन वा **योगी** ॥

849. *Yogī*.

Realized through Yoga.

Yoga means *jñāna*; as He can be reached by it alone, He is called yogī; or Yoga is *samādhi* and He who controls His Self within His self is yogī.

अन्ये योगिनो [4]योगान्तरायैर्हन्यन्ते स्वरूपात्प्रमाद्यन्ति । अयं तु तद्रहितत्वात् तेषामीश इति **योगीशः** ।

850. *Yogīśaḥ*.

The Lord of yogin-s.

Other Yogin-s are obstructed [in their progress] by impediments to yoga and [consequently] fall off from

[1] गम्यत इति योगी. [2] समाधिसहितः. [3] स्वात्मानम्. [4] अन्तरायैः.

their progress [or from their own position]; but He is free from such [impediments]; hence, He is the Lord of Yogin-s.

सर्वान् कामान् [1]ददातीति **सर्वकामदः**। 'फलमत उपपत्तेः' (ब्र. सू. ३. २. ३८) इति [2]व्यासेनाभिहितत्वात् ॥

851. *Sarvakāmadaḥ.*

The Fulfiller of all wishes.

Vyāsa (*BS*, 3. 2. 38) says: 'From Him (i.e. the Lord) there [comes] the fruit [of works]; for [that only] is reasonable.'

[3]आश्रमवत् सर्वेषां [4]संसारारण्ये [5]भ्रमतां विश्रमस्थानत्वात् **आश्रमः** ॥

852. *Āśramaḥ.*

The Hermitage (of peace).

He is like a peaceful hermitage to all those who wander in the forest of *saṃsāra*.

अविवेकिनः [6]सर्वान् संतापयतीति **श्रमणः** ।

853. *Śramaṇaḥ.*

The Tormentor,

of all who are devoid of discrimination.

Gloss: He enables those who have fallen off from Yoga practice to continue the same.

1 सदा ददातीति. 2 भगवता श्रीमद्व्यासेन; °व्यासवचनात्.
3 हितत्वादाश्रम° 4 संसाराब्धौ. 5 श्रमवतां. 6 संतापयतीति.

क्षामाः क्षीणाः [1]सर्वाः प्रजाः करोतीति **क्षामः** । 'तत्करोति तदाचष्टे' (ग. सू. २०४) इति णिचि पचाद्यचि कृते संपन्नः क्षाम इति ॥

854. *Kṣāmaḥ.*

The Reducer,

of all beings [during Pralaya] to the state prior to creation.

Gloss: One is enabled to tread all difficult paths by Him.

सु शोभनानि पर्णानि छन्दांसि संसारतरुरूपिणो ऽस्येति **सुपर्णः** । 'छन्दांसि यस्य पर्णानि' (भ. गी. १५. १) इति भगवद्वचनात् ॥

855. *Suparṇaḥ.*

Having good leaves.

The Veda-s are the leaves of that *saṃsāra* tree which has its root in Him. The Lord (*BG*, 15. 1) says: 'The Veda-s are its leaves.'

वायुर्वहति यद्भीत्या सर्वाणि भूतानि सः **वायुवाहनः** । 'भीषास्माद्वातः पवते' (तै. उ. २. ८) इति श्रुतेः ॥ १०४ ॥

856. *Vāyuvāhanaḥ.*

[Through fear of Him] Vāyu sustains [all beings].

The *śruti* (*TU*, 2. 8) says: 'The wind blows through fear of Him.'

[1] प्रजाः.

Gloss: The Vāyu, i.e. Vāyu's son Hanūmān became the vehicle of [Śrī Rāma] on the battle field of Laṅkā.
(Verse 104)

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ता (ऽ) नियमो (ऽ) यमः ॥१०५॥

[1]श्रीमान् [2]रामनामा महद्धनुर्धारयामासेति **धनुर्धरः** ।

857. *Dhanurdharaḥ.*

The Wielder of the bow.

He in His incarnation as Śrī Rāma wielded the great bow to protect the sages.

स एव दाशरथिः धनुर्वेदं वेत्तीति धनुर्वेदः ।

858. *Dhanurvedaḥ.*

The Knower of the science of archery,

in His incarnation as the son of Daśaratha [Śrī Rāma].

[3]दमनं दमयतां **दण्डः** । 'दण्डो दमयतामस्मि' (भ. गी. १०. ३८) इति भगवद्वचनात् ।

859. *Daṇḍaḥ.*

The Rod [of justice].

The Lord (*BG*, 10. 38) says: 'Of those that chastise I am the rod.'

वैवस्वतनरेन्द्रादिरूपेण प्रजा दमयतीति **दमयिता** ।

1 श्रीरामरूपेण धनु°. 2 रामो मह°. 3 अदान्तदमनात् दण्डः.

860. *Damayitā.*

The Subduer,

of wicked beings as Vaivasvata [Yama], kings and others.

Gloss: *BG* (10. 29) says: 'I am the god of death (Yama) among the subduers.'

दमः [1]दम्येषु दण्डकार्यं फलं, तच्च स एवेति **दमः** ।

861. *Damaḥ.*

The Punishment.

He is the punishment itself inflicted on those who deserve it.

शत्रुभिः न पराजित इति **अपराजितः**[2] ।।

862. *Aparājitaḥ.*

Unconquered,

by foes of gods and men.

सर्वकर्मसु समर्थ इति **सर्वसहः** । सर्वान् शत्रून् सहत इति वा **सर्वसहः** । [3]पृथिव्यादिरूपेण वा **सर्वसहः** ।

863. *Sarvasahaḥ.*

He who is adequate,

to repel enemies; or He who is competent in all His actions. Or He bears all in His aspect as the earth, etc.

Gloss: He supports the worship of other gods.

सर्वान् स्वेषु स्वेषु कृत्येषु व्यवस्थापयतीति **नियन्ता** ।

1 दण्डकार्यं. 2 परैः शत्रुभिरजित इति वापराजितः.

3 इदं वाक्यं केषुचित् कोशेषु न दृश्यते.

864. *Niyantā.*

The Regulator,

of all in their respective functions.

Gloss: According to one's devotion He regulates the worship.

नियमः [1]नियतिस्तस्य न विद्यत इति **अनियमः**। सर्वनियन्तुः नियन्त्रन्तराभावात् ॥

865. *Aniyamaḥ* or *Niyamaḥ.*

The Unrestrained or the Restraint (to evil).

He knows no restraint, being Himself the restrainer of all.

Gloss: The *BU* (5. 6. 1) says: 'He rules all this universe.'

नास्य विद्यते यमः मृत्युरिति **अयमः** । अथवा यमनियमौ [2]योगाङ्गे; तद्गम्यत्वात् स एव नियमो **यमः** ॥ १०५ ॥

866. *Ayamaḥ* or *Yamaḥ.*

The Deathless or the Restrainer.

Or *niyama* and *yama* are two of the means of [acquiring] Yoga; as He is to be reached by these two, He is called Niyama and Yama. (Verse 105)

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०६ ॥

[3]शौर्यवीर्यादिकं सत्त्वमस्येति **सत्त्ववान्** ॥

1 नियतिर्नियमनं तस्य. 2 योगाङ्गे नियते उच्येते. 3 ऐश्वर्यवीर्यादिकं.

867. *Sattvavān.*

Possessed of *sattva.*

Sattva: courage, strength, etc.

Gloss: He possesses the *sattva*-body.

[1]सत्त्वे गुणे प्राधान्येन [2]स्थित इति **सात्त्विकः** ।।

868. *Sāttvikaḥ.*

Chiefly based on the *sattva* quality.

Gloss: He causes one to become a *sāttvika* by His side-glance.

सत्सु साधुत्वात् **सत्यः** ।।

869. *Satyaḥ.*

The True,

being well disposed to the good.

Gloss: The possessor of truth.

सत्ये यथाभूतार्थकथने धर्मे च चोदनालक्षणे [3]नियत इति **सत्यधर्मपरायणः**[4] ।।

870. *Satyadharmaparāyaṇaḥ.*

Ever devoted to truthfulness and righteousness.

Dharma: duty characterized by Vedic injunction and prohibition.

अभिप्रेयते पुरुषार्थकाङ्क्षिभिः, आभिमुख्येन प्रलयेऽस्मिन् प्रैति जगदिति वा **अभिप्रायः** ।।

[1] सत्त्वगुणे. [2] वर्तत इति. [3] प्रकर्षेण नियत इति. [4] यद्वा सत्यधर्मौ परमयनमस्येति.

871. *Abhiprāyaḥ*

The Sought after,

by those that seek after the four aims of life (*puruṣārtha-s*), or He to whom all beings directly (*abhi*) go (*praiti*) during Pralaya.

प्रियाणि इष्टान्यर्हतीति **प्रियार्हः** ॥

'यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे ।
तत्तद् गुणवते देयं तदेवाक्षयमिच्छता ॥'
(विष्णुधर्मोत्तरे ५५. ३) इति स्मरणात् ।

872. *Priyārhaḥ.*

Worthy to receive loved things.

The *smṛti* (*VD*, 55. 3, *MB*, 13. 58. 7) says: 'By those that desire the imperishable (Brahman), the most beloved things in the world and the choicest in the house should be given to a meritorious person.' (This will become a choice offering to God).

[1]स्वागतासनप्रशंसार्घ्यपाद्यस्तुतिनमस्कारादिभिः [2]पूजा-साधनैः पूजनीय इति **अर्हः** ।

873. *Arhaḥ.*

Deserving worship.

He should be worshipped by such things as words of welcome, offering of seat, praise, *arghya* or offering of water, milk, etc., *pādya* or water for washing the feet, glorification, prostrations, etc.

Gloss: He is worshipped by devotees.

1 प्रियपूजाप्रशंसास्तुति; पूजाप्रशंसा. 2 पूजनीय इति.

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न केवलं प्रियार्हं एव, किं तु स्तुत्यादिभिर्भजतां प्रियं करोतीति **प्रियकृत्** ॥

874. *Priyakṛt.*

The Doer of pleasing things.

He is not only worthy to receive beloved things, but He fulfils the desires of those who worship Him by means of hymns, etc.

तेषामेव प्रीतिं [1]वर्धयतीति **प्रीतिवर्धनः** ॥ १०६ ॥

875. *Prītivardhanaḥ.*

The Increaser of joy,

of those who worship Him. (Verse 106)

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।
[2]रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ १०७ ॥

[3]विहायसः विहायाः गतिः आश्रयोऽस्येति **विहायसगतिः** । विष्णुपदम्, आदित्यो वा ॥

876. *Vihāyasagatiḥ.*

He who has His abode in the firmament.

It may mean the abode of Viṣṇu, or the Sun.

स्वत एव द्योतत इति **ज्योतिः** । '[4]नारायणः परं **ज्योतिः** ।' (म. ना. उ. १३) इति [5]मन्त्रवर्णात्

[1] वर्धयन् स प्रीतिं. [2] रविर्विलोचनः.

[3] 'विदुर्विहायसं व्योम पक्षिणश्च विहायसः', 'विहायसोऽपि नाकोऽपि' इति शाश्वतामरौ । विहायसं विहायः ।

[4] इदं श्रुतिवाक्यं केषुचित् कोशेषु न दृश्यते ।; 'नारायणपरो ज्योतिः. [5] श्रुतेः.

877. *Jyotiḥ.*

The Light.

He that shines of His own accord. The *śruti* (*MNU*, 11. 6) says: 'Nārāyaṇa is the supreme Light.'

Gloss: The *arcirādi* (northern) path, etc. are offered [to the devotees] by Him.

शोभना रुचिः दीप्तिः इच्छा वा अस्येति **सुरुचिः** ।

878. *Surucih.*

Of good effulgence.

Or of good desire.

Gloss: His wish is to uplift His devotees.

समस्तदेवतोद्देशेन प्रवृत्तेष्वपि कर्मसु हुतं भुङ्क्ते भुनक्तीति वा **हुतभुक्** ।।

879. *Hutabhuk.*[1] (887)

The Consumer of oblations.

Though offered to different gods in sacrifices, He is the real Enjoyer. Or He protects the offerings (*bhuj*=to protect).

सर्वत्र वर्तमानत्वात् त्रयाणां लोकानां [2]विभुत्वाद्वा **विभुः** ।

880. *Vibhuḥ.*

The All-pervader,

because He is everywhere, or beeause He is the Lord of the three worlds.

[3]**रविः** । आदित्यात्मा ।।

[1] 879 and 880 make one name according to one tradition.
[2] प्रभु॰. [3] रसानादत्त इति रविः; रसमादत्त इति रविः.

881. *Raviḥ.*

The Sun,

Gloss: The *BG* (10. 21) says: 'Among the luminaries I am the Sun. He is Ravi because He takes away the waters. The *Raghuvaṃśa* (1. 18) says: 'The sun takes away the waters to release the same a thousand fold as rain.

विविधं रोचत इति **विरोचनः**[1] ॥

882. *Virocanaḥ.*

Of various splendours,

such as of the sun, moon, etc.

सूते सर्वमिति **सूर्यः** । सूते श्रियमिति वा **सूर्यः** । सूतेः सुवतर्वा सूर्यशब्दो निपात्यते ॥ 'राजसूयसूर्य' (पा. सू. ३. १. ११४) इति पाणिनिवचनात् ॥

883. *Sūryaḥ.*

He brings forth all.

Or He brings forth splendour (*sū* to bring forth).

सर्वस्य जगतः प्रसविता **सविता** ।

'रसानां च तथादानाद् रविरित्यभिधीयते ।
प्रजानां तु प्रसवनात् [2]सवितेति निगद्यते ॥'
इति विष्णुधर्मोत्तरे ॥

1 °नः सूर्योऽग्निर्वा. 2 सवितेत्यभिधीयते.

884. *Savitā.*

He who brings forth all the universe.

The *Viṣṇudharmottara* says 'He is called Ravi because He takes away the juices; and He is named Savitā as He produces all beings.'

रविर्लोचनं चक्षुरस्येति **रविलोचनः** । 'अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ' (मु. उ. २. १. ४) इति श्रुतेः ।। १०७ ।।

885. *Ravilocanaḥ.*

He that has the sun for His eye.

The *śruti* (*MU*, 2. 1. 4) says: 'Whose head is fire, whose eyes are the sun and the moon.' (Verse 107)

अनन्तो हुतभुग्भोक्ता (ऽ) सुखदो नैकजोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ।। १०८ ।।

नित्यत्वात् सर्वगतत्वाद् देशकालवस्तुपरिच्छेदाभावात् **अनन्तः**, शेषरूपो वा ।।

886. *Anantaḥ.*[1]

The Infinite,

because of His being eternal, all-pervading, and unlimited by space, time and substance; or He who has the form of the divine serpent Ādiśeṣa.

हुतं भुनक्तीति **हुतभूक्** ।।

[1] 886, 887 and 888 make one name, according to one tradition.

887. *Hutabhuk.*

The Protector of the sacrifice.

The same name (879) means 'consumer of oblations.'

प्रकृतिं भोग्यामचेतनां [1]भुङ्क्त इति, जगत् पालयतीति वा **भोक्ता** ।

888. *Bhoktā.*

The Enjoyer,

of the insentient Prakṛti or matter. Or the Protector of the universe (*bhuj*=to protect).

भक्तानां सुखं मोक्षलक्षणं ददातीति **सुखदः** । असुखं द्यति खण्डयतीति वा असुखदः ।।

889. *Sukhadaḥ.*

The Conferrer of bliss,

on devotees in the shape of emancipation (*dā*=to confer); or, if the letter *a* is prefixed to this name (Asukhada) then He is the destroyer of misery (*do*= to cut).

धर्मगुप्तयेऽसकृज्जायमानत्वात् **नैकजः** ।।

890. *Naikajaḥ.*

Having numerous births,

for protecting *dharma.*

अग्रे जायत इति **अग्रजः** । 'हिरण्यगर्भः समवर्तताग्रे' । (तै. सं. ४. १. ८) इत्यादि श्रुतेः ।।

[1] भुङ्क्त इति भोक्ता.

891. *Agrajaḥ.*

The First-born.

i.e. Hiraṇyagarbha. The *śruti* (*TS*, 4. 1. 8) says: 'First Hiraṇyagarbha came to exist.'

अवाप्तसर्वकामत्वाद् अप्राप्तिहेत्वभावाद् निर्वेदोऽस्य [1]नास्तीति **अनिर्विण्णः** ।।

892. *Anirviṇṇaḥ.*

He who knows no dejection,

because He has all His desires fulfilled and because He has nothing more to attain.

सतः साधून् आभिमुख्येन मृष्यते क्षमत इति **सदामर्षी** ।।

893. *Sadāmarṣī.*

He who always forgives,

especially good men.

The *Rāmāyaṇa* (1. 11) says: He cares not to remember even a hundred injuries done to him.

तमनाधारमाधारमधिष्ठाय त्रयो लोकास्तिष्ठन्तीति **लोकाधिष्ठानम्**; ब्रह्म ।

894. *Lokādhiṣṭhānam.*

The Basis of the worlds,

because the three worlds rest in Him—He who wants no support, being Brahman.

[1] न विद्यते इति.

अद्भुतवत् **अद्भुतः** ।

‘ श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ’ (क. उ. २. ७)

इति श्रुतेः । ‘ आश्चर्यवत्पश्यति कश्चिदेनम् ’ (भ. गी. २. २९) इति भगवद्वचनाच्च । स्वरूपशक्तिव्यापारकार्यैरद्भुतत्वाद्वा **अद्भुतः** ॥ १०८ ॥

895. *Adbhutaḥ.*

The Wonderful.

The *śruti* (*KU*, 2. 7) says: ‘ Whom many do not even hear about; whom many, though hearing, do not know; the expounder of Him is a wonder; and able is He who obtains Him; wonderful is the knower instructed by the competent.’ The Lord (*BG*, 2. 29) says: ‘ One sees Him like a wonder.’ Or wonderful: because of His form, power, action, etc. (Verse 108)

सनात् सनातनतमः कपिलः कपिरप्ययः ।

सनात् इति निपातश्चिरार्थवचनः ।

कालश्च [1]परस्यैव [1]विकल्पना कापि ।

‘ परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज ।
व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथापरम् ॥ ’

इति विष्णुपुराणे (१. २. १५) ।

[1] परस्यैवेति कल्पना.

896. *Sanāt.*

Of long duration.

Time is a manifestation of the supreme Being. The *Viṣṇu Purāṇa* (1. 2. 15) says: 'The first form, O Dvija, of Parabrahman is Puruṣa. The next two are the *vyakta* and *avyakta*. Another is Time.'

सर्वकारणत्वाद् विरिञ्च्यादीनामपि [1]सनातनानामतिशयेन सनातनत्वात् **सनातनतमः** ॥

897. *Sanātanatamaḥ.*

The most Ancient.

He is the cause of all, and older than Brahmā and others who are very ancient.

बडवानलस्य कपिलो वर्ण [2]इति तद्रूपी **कपिलः** ॥

898. *Kapilaḥ.*

The Tawny.

He has the colour of *baḍavānala*, the submarine fire.

कं जलं रश्मिभिः पिबन् **कपिः**, सूर्यः; **कपिः** वराहो वा, '[3]कपिर्वराहः श्रेष्ठश्च' । इति वचनात् ॥

899. *Kapiḥ.*[4]

The Sun.

He who dries up (*pā*) the water (*ka*) by His rays; or *kapi* means Varāha or the Boar-incarnation.

[1] सनातनानां सना. [2] इव तद्रूपी. [3] र्वराहश्चेत्युक्तत्वात्.

[4] 889 and 900 make one name.

प्रलयेऽस्मिन्नपियन्ति जगन्तीति **अप्ययः** ।

इति नवमशतकभाष्यम् ।।

900. *Apyayaḥ.*

The resting Place,

of the universe during its dissolution (*pralaya*).

Thus ends the Ninth Hundred

अथ दशमशतकभाष्यम्

THE TENTH HUNDRED

स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः
।। १०६ ।।

भक्तानां स्वस्ति मङ्गलं ददातीति **स्वस्तिदः** ।

901. *Svastidaḥ.*

The Conferrer of blessings,

on His devotees.

तदेव करोतीति **स्वस्तिकृत्** ।

902. *Svastikṛt.*

The Doer of good,

to the devotees.

Gloss: He causes one to do good deeds.

मङ्गलस्वरूपमात्मीयं परमानन्दलक्षणं **स्वस्ति** ।

903. *Svasti.*

Whose nature is auspiciousness,

i.e. supreme bliss.

Gloss: He is the basis of all *maṅgala-s*, auspiciousness.

तदेव भुङ्क्त इति **स्वस्तिभुक्** । भक्तानां मङ्गलं स्वस्ति भुनक्तीति वा **स्वस्तिभुक्**

904. *Svastibhuk.*

The Enjoyer of bliss.

Or He who enables His devotees to enjoy blessings.

स्वस्तिरूपेण दक्षते वर्धते, स्वस्ति दातुं समर्थ इति वा **स्वस्तिदक्षिणः** । अथवा दक्षिणशब्द आशुकारिणि वर्तते । शीघ्रं स्वस्ति दातुम् अयमेव समर्थ इति ।।

'स्मरणादेव देवस्य सिद्ध्यन्ति सर्वसिद्धयः ।।
स्मृते सकलकल्याणभाजनं यत्र जायते ।
पुरुषस्तमजं नित्यं व्रजामि शरणं हरिम् ।।
स्मरणादेव कृष्णस्य पापसङ्घातपञ्जरम् ।
शतधा भेदमायाति गिरिर्वज्रहतो यथा ।।'

इत्यादिवचनेभ्यः ।। १०६ ।।

905. *Svastidakṣiṇaḥ.*

He who grows in auspiciousness.

Or He who is competent to confer auspiciousness; or because He alone is capable of readily conferring blessings; or because all attainments (*siddhi-s*) are

had by merely remembering Him. It is said: 'I always take refuge in Hari, the unborn, who, when remembered, becomes the source of all auspiciousness. By the mere remembrance of Kṛṣṇa, the body of accumulated sins breaks into many pieces just as the mountain is broken to pieces by Indra's thunderbolt.'

(Verse 109)

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ।। ११० ।।

कर्म रौद्रम्, रागश्च रौद्रः, कोपश्च रौद्रः, रौद्रत्रयम् अस्य नास्ति, अवाप्तसर्वकामत्वेन रागद्वेषादेरभावादिति **अरौद्रः** ।।

906. *Araudraḥ.*

Devoid of wrath.

Raudra is of three kinds: karma is violent, desire too is violent, so also anger is violent. He is free from these three kinds of violence because of His having achieved all His desires; He has no desire, hatred, etc. Hence He is called Araudra.

शेषरूपभाक् **कुण्डली** । सहस्रांशुमण्डलोपमकुण्डलधारणाद्वा, सांख्ययोगात्मके कुण्डले मकराकारे अस्य स्त इति वा **कुण्डली** ।

907. *Kuṇḍalī.*

Being in the form of the serpent Śeṣa, in his coiled state.

Or because He wears ear-pendants as bright as the sun; or because He has fish-shaped ear-pendants repesenting Sāṃkhya and Yoga *śāstra-s*.

समस्तलोकरक्षार्थं मनस्तत्त्वात्मकं सुदर्शनाख्यं चक्रं धत्त इति **चक्री** ।

'चलस्वरूपमत्यन्तं जवेनान्तरितानिलम् ।
चक्रस्वरूपं च मनो धत्ते विष्णुकरे स्थितम् ॥'

इति विष्णुपुराणवचनात् (१. २२. ७०) ॥

908. *Cakrī*. (995)

The Bearer of discus.

He holds in His hand the *cakra* called Sudarśana which represents the principle of *manas* or mind, for the purpose of protecting all the worlds. The *Viṣṇu Purāṇa* (1. 22. 70) says: 'Viṣṇu holds in His hand the *cakra* which represents the mind, which is unsteady, and which is swifter than the wind.'

विक्रमः पादविक्षेपः शौर्यं वा, [1]द्वयं चाशेषपुरुषेभ्यो विलक्षणमस्येति **विक्रमी**

909. *Vikramī*.

Endowed with prowess,

or the unique movement of His feet; these two being so peculiar to Him as distinguished from all other beings, He is called Vikramī.

श्रुतिस्मृतिलक्षणमूर्जितं शासनमस्येति **ऊर्जितशासनः** ।

'[2]श्रुतिस्मृती ममैवाज्ञे यस्ते उल्लङ्घ्य वर्तते ।
आज्ञाच्छेदी मम द्वेषी मद्भक्तोऽपि न वैष्णवः ॥'

इति भगवद्वचनात् ।

[1] अशेष. [2] श्रुतिः स्मृतिर्ममैवाज्ञा यस्ता.

910. *Ūrjitaśāsanaḥ.*

Of powerful commands,

in the shape of *śruti* and *smṛti*. The Lord says: 'The *śruti* and *smṛti* are My commands and He who overrides them is a violator of law and My enemy. Such a man, though he may profess to be My devotee, is not a true worshipper of Viṣṇu (Vaiṣṇava).'

शब्दप्रवृत्तिहेतूनां जात्यादीनामसंभवात् शब्देन वक्तुमशक्यत्वात् शब्दातिगः । 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' (तै. उ. २. ४), 'न शब्दगोचरो यस्य योगिध्येयं परं पदम् ।' (वि. पु. १. १७. २२) इत्यादिश्रुतिस्मृतिभ्यः ॥

911. *Śabdātigaḥ.*

Transcending speech.

He is incapable of being described by the aid of speech, because He does not belong to any species, etc. which could be denoted by words. The *śruti* (*TU*, 2. 4) says: 'From whom the speech with the mind returns without reaching Him.' *VP* (1. 17. 22) says: 'His supreme abode is that which transcends speech and is meditated upon by Yogin-s.'

सर्वे वेदाः तात्पर्येण तमेव वदन्तीति **शब्दसहः** । 'सर्वे वेदाः यत्पदमामनन्ति' (क. उ. २. १५) इति श्रुतेः । 'वेदैश्च सर्वैरहमेव वेद्यः' (भ. गी. १५. १५) इति स्मृतेश्च ॥

912. *Śabdasahaḥ.*

He whom alone all the Veda-s with one intent proclaim.

The *śruti* (*KU*, 2. 15) says: 'All the Veda-s extol that abode.' The Lord (*BG*, 15. 15) says: 'I alone am to be known by all the Veda-s.'

[1]तापत्रयाभितप्तानां विश्रमस्थानत्वात् **शिशिरः** ॥

913. *Śiśiraḥ.*

The cool Season.

Because He is the refuge which cools those who are scorched by the three kinds of torment (physical, mental and supernatural).

संसारिणामात्मा शर्वरीव शर्वरी, ज्ञानिनां पुनः संसारः शर्वरी, तामुभयेषां करोतीति **शर्वरीकरः** ।

'या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥'
(भ. गी. २. ६९) इति भगवद्वचनात् ॥ ११० ॥

914. *Śarvarīkaraḥ.*

The Maker of night.

To those bound in *saṃsāra*, *ātman* is [dark as] night; to the wise ones *saṃsāra* is [as] night. As He is the cause of these two, He is called Maker of the night. The Lord (*BG*, 2. 69) says: 'Where it is night for all beings, there is the sage awake. Where all beings are awake, there is the night of the knowing sage.' (Verse 110)

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ १११ ॥

1 संसारताप.°

क्रौर्यं नाम मनोधर्मः प्रकोपजः आन्तरः संतापः साभिनिवेशः । [1]अवाप्तसमस्तकामत्वात् कामाभावादेव कोपाभावः, तस्मात् क्रौर्यमस्य [2]नास्तीति **अक्रूरः** ।

915. *Akrūraḥ.*

He who is devoid of cruelty.

Cruelty: it is a mental modification born of excessive wrath, or the internal affliction caused by it. Because He has obtained all desired objects and is free from every [kind] of desire, He has no anger and no cruelty.

कर्मणा मनसा वाचा वपुषा च शोभनत्वात् पेशलः ।

916. *Peśalaḥ.*

Handsome,

because His deeds, mind, words and body are all beautiful.

प्रवृद्धः शक्तः शीघ्रकारी च **दक्षः** । त्रयं चैतत् परस्मिन्नियतमिति **दक्षः** ।

917. *Dakṣaḥ.*

The Skilful,

because the three qualities, immensity, strength, and quick execution are natural to the supreme Being.

दक्षिणशब्दस्यापि दक्ष एवार्थः । [3]शब्दभेदान्न पौनरुक्त्यम् । अथवा दक्षते गच्छति हिनस्तीति वा **दक्षिणः** । 'दक्ष गतिहिंसनयोः' इति धातुपाठात् ।।

[1] सर्वका°. [2] न विद्यत इति. [3] पुनरुक्तिदोषो नास्ति। । शब्दभेदात्.

918. *Dakṣiṇaḥ.*

The Efficient.

This also has the same meaning as Dakṣa. There is no fault in the repetition because the words are different though similar in meaning; or the root *dakṣ* may also mean to go or to slay.

Gloss: He goes to the aid of Indra to fight the demons and slays them.

क्षमावतां योगिनां पृथिव्यादीनां भारधारकाणां च श्रेष्ठ इति **क्षमिणां वरः**। 'क्षमया पृथिवीसमः' (वा. रा. १. १. १८) इति वाल्मीकिवचनात्। ब्रह्माण्डमखिलं वहन् पृथिवीव भारेण नार्दित इति पृथिव्या अपि वरो वा। क्षमिणः शक्ताः अयं तु सर्वशक्तिमत्वात् सकलाः क्रियाः कर्तुं क्षमत इति वा **क्षमिणां वरः**।

919. *Kṣamiṇāṃ varaḥ.*

The Chief among those that forbear.

He is the chief among the Yogin-s who have forbearance; or He is the foremost among those that bear all burdens such as the earth, etc. Vālmīki (*Rāmāyaṇa*, 1. 1. 18) says: 'He [Śrī Rāma] is equal to earth in point of forbearance.' Although He upholds the whole universe He is not afflicted like the earth by that burden. Hence He is superior to the earth; or, *Kṣamiṇaḥ* means the strong. The Lord, being endowed with all powers, is capable of doing all actions. Hence He is the chief among the strongest.

निरस्तातिशयं ज्ञानं सर्वदा सर्वगोचरमस्यास्ति [1]नेतरेषामिति [2]**विद्वत्तमः** ।

920. *Vidvattamaḥ.*

The Wisest.

He alone and no other always possesses the most wonderful knowledge by which He knows everything.

वीतं विगतं भयं सांसारिकं संसारलक्षणं वा अस्येति **वीतभयः** । सर्वेश्वरत्वाद् नित्यमुक्तत्वाच्च ॥

921. *Vītabhayaḥ.*

The Fearless.

He has no fear pertaining to or accompanying the transmigratory life, as He is the Lord of all and ever free.

पुण्यं पुण्यकरं श्रवणं कीर्तनं चास्येति **पुण्यश्रवणकीर्तनः** ।
'य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात् किंचित् सोऽमुत्रेह च मानवः ॥' (वि. स. १२२) इति श्रवणादिफलवचनात् ॥ १११ ॥

922. *Puṇyaśravaṇakīrtanaḥ.*

Whose names, heard and recited, lead to religious merit.

The *phalaśruti* (*infra* verse 122) says: 'He who hears this hymn and always recites it will surely never meet with anything inauspicious either in this world or in the world to come.' (Verse 111)

[1] नैवेतरेषां. [2] विद्वत्तमो हरिः.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ।। ११२ ।।

संसारसागरादुत्तारयतीति **उत्तारणः** ।।

923. *Uttāraṇaḥ.*

The Saviour,

from the ocean of worldly life.

[1]दुष्कृतीः पापसंज्ञिताः हन्तीति [2]**दुष्कृतिहा** ।

924. *Duṣkṛtihā*

The Destroyer of evil deeds,

called sins.

स्मरणादि कुर्वतां सर्वेषां पुण्यं करोतीति, सर्वेषां [3]श्रुति-स्मृतिलक्षणया वाचा पुण्यमाचष्ट इति वा **पुण्यः** ।।

925. *Puṇyaḥ.*

The Holy.

He makes holy those who remember Him; or He enables all to be righteous by His teachings in the shape of *śruti* and *smṛti*.

भाविनोऽनर्थस्य सूचकान् दुःस्वप्नान् [4]नाशयति ध्यातः स्तुतः कीर्तितः पूजितश्चेति **दुःस्वप्ननाशनः** ।।

[1] दुष्कृतिं पापसंहतिं हन्ति. [2] दुष्कृतिनः पापकारिणः तान् हन्तीति वा दुष्कृतिहा. [3] इतिहासपुराणादिश्रवणं कुर्वतां पुण्यं.

[4] नाशयतीति दुःस्वप्ननाशनः.

926. *Duḥsvapnanāśanaḥ.*

The Dispeller of bad dreams,

that forbode coming evils, when He is meditated upon, praised and worshipped.

विविधाः संसारिणां गतीः मुक्तिप्रदानेन हन्तीति वीरहा ।।

927. *Vīrahā.*

The Destroyer (*hā*) of various (*vi*) wrong paths (*ira*), pursued by people by conferring on them salvation.

सत्त्वं गुणमधिष्ठाय जगत्त्रयं [1]रक्षन् **रक्षणः** ।। नन्द्यादित्वात् कर्तरि ल्युः ।।

928. *Rakṣaṇaḥ.*

The Protector,

of the three worlds by assuming the *sattva* quality.

सन्मार्गवर्तिनः सन्तः, तद्रूपेण विद्याविनयवृद्धये स एव वर्तत इति **सन्तः** ।।

929. *Santaḥ.*

The Good.

Those who walk along the good path are holy men. The Lord himself has taken the shape of holy men for the increase of knowledge and modesty.

सर्वाः प्रजाः प्राणरूपेण जीवयन् **जीवनः** ।।

[1] रक्षतीति.

930. *Jīvanaḥ.*

The Sustainer of life,

of all beings in the shape of vital airs (*prāṇa*).

परितः सर्वतो विश्वं व्याप्यावस्थित इति **पर्यवस्थितः** ॥ ११२ ॥

931. *Paryavasthitaḥ.*

He who exists pervading the whole universe. (Verse 112)

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ ११३ ॥

[1]अनन्तानि रूपाण्यस्य विश्वप्रपञ्चरूपेण स्थितस्येति अनन्तरूपः ॥

932. *Anantarūpaḥ.*

Of infinite forms.

Endless are His forms, for He shines as the whole universe.

अनन्ता अपरिमिता श्रीः परा शक्तिरस्येति **अनन्तश्रीः ।** 'परास्य शक्तिर्विविधैव श्रूयते' (श्वे. उ. ६. ८) इति श्रुतेः ॥

933. *Anantaśrīḥ.*

Of infinite power,

because He possesses countless superior *śakti-s*. The *śruti* (*ŚU*, 6. 8) says: 'His supreme *śakti* is declared to be various.'

मन्युः क्रोधो जितो येन सः **जितमन्युः ।**

[1] अनन्तादिरूपेण विश्व°.

934. *Jitamanyuḥ.*

Conqueror of anger.

भयं संसारजं पुंसामपघ्नन् **भयापहः** ।

935. *Bhayāpahaḥ.*

The Destroyer of fear.

He destroys the fear of worldly life in the case of His devotees.

न्यायसमवेतः **चतुरश्रः**। पुंसां कर्मानुरूपं फलं प्रयच्छतीति।।

936. *Caturaśraḥ.*

The Just.

He is four-square because He distributes rewards to men conforming to the nature of their actions.

Gloss: *Caturaśraḥ* (four-divisioned): (1) *dharma, artha, kāma* and *mokṣa.* He bestows on the deserving the four ends according to their deserts. (2) The sacrificial fire is of four kinds: as *āhavanīya,* etc. (3) He bestows more results on them who worship him in *caturaśra* i.e. a *yantra,* square in shape, (4) He nourishes with food the four kinds of creatures, born of womb, born of egg, born of sweat, and those that come out of earth. (5) He protects the four kinds of people, the distressed, those desirous of knowing the Lord, the desirers of wealth and the wise ones. (6) He has four heads in the form of fire. (7) He is known by the head (Upaniṣad-s) of the four Veda-s. (8) His command is obeyed in the four [quarters] of the world. (9) He destroys in His fire of death, at the end, the four kinds

of creation. (10) He declares the four Vedas by His four faces [in the form of Brahmā]. (11) His form shines beautifully like a four-square object.

आत्मा स्वरूपं चित्तं वा गभीरं परिच्छेत्तुमशक्यमस्येति **गभीरात्मा** ।

937. *Gabhīrātmā.*

Of immeasurable Self.

Or of unfathomable mind.

विविधानि फलानि अधिकारिभ्यो विशेषेण दिशतीति **विदिशः** ।।

938. *Vidiśaḥ.*

The Bestower of diverse fruits,

on deserving persons for their diverse acts.

विविधामाज्ञां शक्रादीनां कुर्वन् **व्यादिशः** ।।

939. *Vyādiśaḥ.*

He who carries out diverse commands,

of Indra and others.

समस्तानां कर्मणां फलानि दिशन् वेदात्मना **दिशः** ।।११३

940. *Diśaḥ.*

The Giver,

of all the results of actions through the Veda-s.

(Verse 113)

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ।। ११४ ।।

आदिः कारणमस्य न विद्यत इति **अनादिः** । सर्वकारणत्वात् ।।

941. *Anādiḥ.*

The Beginningless,

as He is the cause of all.

[1]भूः आधारः, भुवः सर्वभूताश्रयत्वेन प्रसिद्धाया भूम्याः भुवोऽपि भूरिति **भूर्भुवः** ।

942. *Bhūrbhuvaḥ.*

The Support of the earth.

The earth here means the support of all. He is the support of all earth, too, which is well known as the support of everything.

अथवा न केवलमसौ भूः भुवः, लक्ष्मीः शोभा चेति **भुवो लक्ष्मीः** । अथवा भूः भूलोकः, भुवः भुवर्लोकः, लक्ष्मीः आत्मविद्या; 'आत्मविद्या च देवि त्वम्' (वि. पु. १. ९. ११८) इति श्रीस्तुतौ । भूम्यन्तरिक्षयोः शोभेति वा भूर्भुवो **लक्ष्मीः** ।।

943. *Lakṣmīḥ.*

The Resplendent.

He is not merely the support (of the earth), but He is also the splendour of the earth. Or Bhūḥ (942) would mean this world, Bhuvah: the firmament, and Lakṣmī: the science of *ātman.* The *Śrīstuti* (*VP*, 1. 9. 118) says:

[1] भूतानामाधारो भूर्भुवः.

'You are also, O goddess, the science of the *Ātman*.' Or He who is the beauty [Lakṣmī] of the earth and the sky [taking all three words as one name].

शोभना विविधा ईराः गतयो [1]यस्य सः **सुवीरः**। शोभनं विविधं [2]ईर्ते इति वा **सुवीरः** ॥

944. *Suvīraḥ.*

Of various auspicious movements.

Gloss: The movements are towards the heart of Yogin-s, the sun's disc, milky ocean, etc.

रुचिरे कल्याणे अङ्गदे यस्येति **रुचिराङ्गदः** ॥

945. *Rucirāṅgadaḥ.*

Adorned with two beautiful bracelets.

Gloss: He confers auspicious bodies on His devotees.

जन्तून् जनयन् **जननः**। ल्युड्विधौ बहुलग्रहणात् कर्तरि [3]ल्युट्प्रत्ययः प्रयोगवचनात् ॥

946. *Jananaḥ.*

The Creator,

of beings.

जनस्य जनिमतः जन्म उद्भवः ; तस्यादिः, मूलकारण-मिति जनजन्मादिः ॥

[1] यस्येति सुवीरः. [2] ईरणमस्येति. [3] ल्युट् । जनस्य.

947. *Janajanmādiḥ.*

The primeval Cause of beings.

भयहेतुत्वात् **भीमः** । 'भीमादयोऽपादाने' (पा. सू. ३. ४. ७४) इति निपातनात् । 'महद्भयं वज्रमुद्यतम्' (क. उ. ६. २) इति श्रुतेः ॥

948. *Bhīmaḥ.*

The Source of fear (to the wicked).

The *śruti* (*KU*, 6. 2) says: 'It is a great fear like an uplifted thunderbolt' (to those who attempt to defy Him).

असुरादीनां भयहेतुः पराक्रमोऽस्यावतारेष्विति **भीमपराक्रमः** ॥ ११४ ॥

949. *Bhīmaparākramaḥ.*

Of fearful prowess.

Because in His incarnations He is the cause of fear to demons and others. (Verse 114)

आधारनिलयो (ऽ) धाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ ११५ ॥

पृथिव्यादीनां पञ्चभूतानामाधाराणामाधारत्वात् **आधारनिलयः** ॥

950. *Ādhāranilayaḥ.*

The Support of that which supports.

He is the final abode or support of the five elements earth, etc. which support all.

स्वात्मना धृतस्यास्यान्यो धाता नास्तीति **अधाता**। 'नद्यृतश्च' (पा. सू. ५. ४. १५३) इति समासान्तविधिरनित्य इति कप्रत्ययाभावः ।।

संहारसमये सर्वाः प्रजा धयति पिबतीति वा **धाता**। 'धेट् पाने' इति धातुः ।।

951. *Adhātā.*

He who requires no support.

He, who is supported by his Self alone, has no other support; or the name can be taken as Dhātā, consumer. He consumes all beings during the withdrawal of the world.

मुकुलात्मना स्थितानां पुष्पाणां हासवत् प्रपञ्चरूपेण विकासोऽस्येति **पुष्पहासः** ।।

952. *Puṣpahāsaḥ.*

The Blossom of the universe-flower.

As the buds of flowers blossom forth, He has blossomed forth as the universe.

नित्यप्रबुद्धस्वरूपत्वात् प्रकर्षेण जागर्तीति **प्रजागरः** ।।

953. *Prajāgaraḥ.*

The Ever-awake,

being ever wise. He is not subject to sleep which is a result of nescience.

Gloss: He is ever awake for the welfare of His devotees.

सर्वेषामुपरि तिष्ठन् **ऊर्ध्वगः** ।।

954. *Ūrdhvagaḥ.*

The Uppermost,

as He stays ahead of all beings.

Gloss: He leads His devotees upward to Vaikuṇṭha, the abode of the Lord.

सतां पन्थानः कर्माणि सत्पथाः । तानाचरत्येष इति **सत्पथाचारः** ॥

955. *Satpathācāraḥ.*

Walking in the path of righteousness.

Gloss: He follows the path which good men have chalked out (in His incarnations).

मृतान् परीक्षित्प्रभृतीन् जीवयन् **प्राणदः** ॥

956. *Prāṇadaḥ.* (66)

The Life-giver,

as He revived the life of *Parīkṣit* and others.

Gloss: A grandson of Arjuna, Parīkṣit was killed in the womb of his mother, but was revived by Kṛṣṇa.

प्रणवो नाम परमात्मनो वाचक ओंकारः तदभेदोपचारेणायं **प्रणवः** ॥

957 *Praṇavaḥ*

The supreme Syllable,

is the monosyllable *Om* denoting the Paramātman. He is called Praṇava itself as the two are identical.

पणतिर्व्यवहारार्थः । तं कुर्वन् पणः ।। 'सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाभिवदन् यदास्ते' (तै. आ. ३. १२) इति श्रुतेः । पुण्यानि सर्वाणि कर्माणि [1]पणं संगृह्याधिकारिभ्यस्तत्फलं प्रयच्छतीति वा लक्षणया **पणः** ।। ११५ ।।

958. *Paṇaḥ.*

He who has dealings.

The *śruti* (*TA*, 3. 12) says: 'He, the wise, remains creating various forms and giving a name to each.' Or the word *paṇa* indirectly gives the following meaning: He who awards, to those that are entitled, the fruits of their good *karman-s*, after having gathered them previously.

(Verse 115)

प्रमाणं प्राणनिलयः [2]प्राणभृत् प्राणजीवनः ।

तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ।। ११६ ।।

प्रमितिः संवित्स्वयंप्रभा **प्रमाणम्** । 'प्रज्ञानं ब्रह्म' (ऐ. उ. ६) इति श्रुतेः ।

'ज्ञानस्वरूपमत्यन्तनिर्मलं परमार्थतः ।।
तमेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम् ।।'
इति विष्णुपुराणे (१. २. ६) ।।

959. *Pramāṇam.*

Wisdom,

which is self-shining in Him. The *śruti* (*Ai.U*, 6) says: 'Wisdom is Brahman.' The *VP* (1. 2. 6) says:

1 फलैः संगृह्य. 2 प्राणधृक्

'The nature of Knowledge is in reality extremely pure. Through illusory understanding of it, it appears as objects.'

प्राणाः इन्द्रियाणि यत्र जीवे निलीयन्ते, तत्परतन्त्रत्वात् देहस्य धारकाः प्राणापानादयो वा तस्मिन् निलीयन्ते, प्राणितीति प्राणो जीवः परे पुंसि निलीयत इति वा, प्राणान् जीवांश्च [1]संहरतीति वा **प्राणनिलयः** ॥

960. *Prāṇanilayaḥ.*

The resting place of *prāṇa.*

It may mean the *jīva* where the senses or the *prāṇa, apāna,* etc. merge, as they are depending on him (*jīva*); or it may mean the supreme Person in whom the *prāṇa* or *jīva* merges; or, *Prāṇanilaya* means the withdrawer of the *jīva-s* (during Pralaya).

पोषयन्नन्नरूपेण प्राणान् **प्राणभृत्** ॥

961. *Prāṇabhṛt.*

The Sustainer of *prāṇa,*

by means of food.

Gloss: He sustains His devotees by means of *prāṇa.*

प्राणिनो जीवयन् प्राणाख्यैः पवनैः **प्राणजीवनः** ।

'न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥' (क. उ. ५. ५)

इति मन्त्रवर्णात् ॥

[1] संहरंस्तेषामाश्रय इति वा प्राण°.

962. *Prāṇajīvanaḥ.*

The Life of beings,

because He makes the beings live by means of *prāṇa* or vital air. The *śruti* (*KU*, 5. 5) says: 'No mortal whatsoever lives by *prāṇa*, nor by *apāṇa*; they live by another on which both are founded.'

तत्त्वममृतं सत्यं परमार्थः सतत्त्वमित्येते एकार्थवाचिनः । परमार्थसतो ब्रह्मणो वाचकः शब्दः **तत्त्वम्** ।।

963. *Tattvam.*

The Reality.

The words *tattva*, *amṛta*, *satya* and *paramārtha* and *satattva* are synonyms and mean Brahman, which is the real Truth.

तत्त्वं स्वरूपं यथावद्वेत्तीति **तत्त्ववित्** ।।

964. *Tattvavit.*

The Knower of the Truth,

as it is.

He is the basic principle of all *tattva-s.*

एकश्चासावात्मा चेति **एकात्मा** । 'आत्मा वा इदमेक एवाग्र आसीत् नान्यत् किंचन मिषत्' (ऐ. उ. १. १) इति श्रुतेः ।

'यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।
यच्चास्य सन्ततो भावस्तस्मादात्मेति [1]गीयते ।।' (लिङ्ग. पु. ७०. ९६) इति स्मृतेश्च ।।

[1] कीर्त्यते.

965. *Ekātmā.*

The one Self.

The *śruti* (*Ai. U*, 1. 1) says: 'This indeed was the one *ātman*, there was nothing else.' The *smṛti* (*Liṅga-purāṇa*, 70. 96) says: 'That which pervades, that which receives, that which enjoys the objects, and that which exists always, is called the *ātman*.'

'जायते अस्ति [1]वर्धते विपरिणमते अपक्षीयते नश्यति।' (निरु. १. १. २) इति षड्भावविकारानतीत्य गच्छतीति **जन्ममृत्युजरातिगः** ।।

'न जायते म्रियते वा [2]विपश्चित्
नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।। (क. उ. २. १८) इति

मन्त्रवर्णात् ।। ११६ ।।

966. *Janmamṛtyujarātigaḥ.*

He that transcends birth, death, and decrepitude.

He who transcends the six kinds of changes such as conception, birth, growth, maturity, decay and death. The *śruti* (*KU*, 2. 18) says: 'He, the intelligent, is not born nor does He die. This one has not come from anywhere, has not become anyone. Unborn, constant, eternal, primeval, this one is not slain when the body is slain.'

[1] निरुक्ते वर्धतेः पूर्वं विपरिणमतेः पाठो दृश्यते। [2] विपश्चिदित्यादिमन्त्रवर्णात्.

भूर्भुवस्स्वस्तरुस्तारः [1]सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ ११७ ॥

भूर्भुवः स्वः समाख्यानि त्रीणि व्याहृतिरूपाणि शुक्राणि त्रयीसाराणि बह्वृचा आहुः । तैर्होमादिना जगत्त्रयं तरति प्लवते वेति **भूर्भुवस्स्वस्तरुः** ।

'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥'

इति मनुवचनात् (३. ७६) । अथवा भूर्भूवस्स्वस्समाख्य-लोकत्रयसंसारवृक्षः भूर्भुवस्स्वस्तरुः । भूर्भुवस्स्वराख्यं लोकत्रयं वृक्षवद्व्याप्य तिष्ठतीति वा **भूर्भुवस्स्वस्तरुः** ॥

967. *Bhūrbhuvassvastaruḥ.*

He that causes one to cross [the three worlds] by means of the three *vyāhṛti-s*, *bhūḥ*, *bhuvaḥ* and *svaḥ*.

The *Ṛgvedin-s* speak of the three *vyāhṛti-s*, named *bhūr*, *bhuvas*, and *svar*, which are, as it were, the essence of the three Veda-s; by means of these and through oblations [in fire] one crosses the three worlds. *Manu* (3. 76) says: 'Oblations when carefully offered in the fire reach the sun; from the sun comes rain, from rain food and from food all beings'. Or it means the tree of *saṃsāra* of the worlds *bhūr*, *bhuvas* and *svar*; or, as a tree spreads, He spreads over all the three worlds of *bhūr*, *bhuvas* and *svar*.

संसारसागरं[2] तारयन् **तारः**; प्रणवो वा ॥

[1] स पिता [2] ॰सागरात्.

968. *Tāraḥ.*

The Rescuer,

from the ocean of *saṃsāra*. Or *Tāra* means *Praṇava*.

सर्वस्य लोकस्य [1]जनक इति **सविता**[2] ।।

969. *Savitā.*

The Father,

of all. The root is *sū*=to bring forth. The reading Sa pitā has the same meaning.

पितामहस्य ब्रह्मणोऽपि पितेति **प्रपितामहः** ।।

970. *Prapitāmahaḥ.*

The great Grandsire.

Brahmā is the grandfather of all (*pitāmaha*) and He is the great grandfather, being the father of Brahmā.

[3]संगन्ता यज्ञः ।।

971. *Yajñaḥ.*

He who is the form of the sacrifice.

Gloss: He enables the people to reap the fruit of their actions.

यज्ञानां पाता स्वामी वा **यज्ञपतिः** । 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (भ. गी. ९. २४) इति भगवद्वचनात् ।

972. *Yajñapatiḥ.*

The Lord of sacrifices.

[1]जनकत्वात् सविता. [2]स पिता. [3]यज्ञस्वरूपत्वात् यज्ञः; यज्ञात्मना यज्ञः.

Or the protector of them. The Lord (*BG*, 9. 24) says: 'I am the enjoyer of all the sacrifices and also the Lord of them.'

यजमानात्मना तिष्ठन् **यज्वा** ॥

973. *Yajvā*.

The Sacrificer,

as He is also the performer of the sacrifice (*yajamāna*).

यज्ञा अङ्गान्यस्येति वराहमूर्तिः—**यज्ञाङ्गः** ।
'वेदपादो यूपदंष्ट्रः क्रतुहस्तश्चितीमुखः ।
अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षो महातपाः ॥
अहोरात्रेक्षणो दिव्यो वेदाङ्गश्रुतिभूषणः ।
आज्यनासः स्रुवतुण्डः सामघोषस्वनो महान् ॥
धर्मसत्यमयः श्रीमान् क्रमविक्रमसत्क्रियः ।
प्रायश्चित्तनखो घोरः पशुजानुर्महाभुजः ॥
उद्गात्रन्त्रो होमलिङ्गो [1]बीजौषधिमहाफलः ।
[2]वाय्वन्तरात्मा मन्त्रस्फिग्विकृतः सोमशोणितः ॥
वेदीस्कन्धो हविर्गन्धो हव्यकव्यातिवेगवान् ।
प्राग्वंशकायो द्युतिमान्नानादीक्षाभिरर्चितः ॥
दक्षिणाहृदयो योगी महासत्रमयो महान् ।
उपाकर्मोष्ठरुचकः प्रवर्ग्यावर्तभूषणः ॥
नानाच्छन्दोगतिपथो गुह्योपनिषदासनः ।
छायापत्नीसहायो वै मेरुशृङ्गमिवोच्छ्रितः ॥
इति हरिवंशे (३१. २२-७) ॥

[1] फलबीजमहौषाधिः. [2] वाह्यान्तरात्मा.

974. *Yajñāṅgaḥ*.

Having the sacrifices for His limbs,

in His incarnation as Varāha or Boar. The *Harivaṃśa* (31. 22-7) says, 'The Veda-s are His feet, the sacrificial post is His jaws, the sacrifices are His hands, the *citi* (knowledge) is His face, the fire is His tongue, the Darbha grass is His hair, and Brahmā is the head of the great Lord. The day and night are His eyes, the Vedāṅga-s are His ear-ornaments, the ghee is His nose, the sacrificial ladle is His mouth, the great chants of *Sāmvveda* His talk; His body is made of virtue and truth, and all good actions are the movement of His feet. The expiation ceremony is His fingernails. The sacrificial animals are His knees; the *udgātā* priest is His bowels. *Ḥoma* is His generative organ; the fruits, the seeds and herbs are His outward body. Vāyu is His inner self. The *mantra-s* are His buttocks. The Soma is His blood; the sacrificial altar is His upper arm (*skandha*). The oblation is His sense of smell. The oblations to gods and manes are His quickest movements and Prāgvaṃśa sacrificial room His body. Thus the divine One is worshipped by many vows. The sacrificial fee is the heart of the Yogin, and all the *yāga-s* are made for Him. The *upākarma* expiatory ceremony is His lips; the *pravargya* ceremony is His navel. His path is made of various metres and the secret Upaniṣad-s are His seat. He has for his helpful consort his own shadow, and He is tall like the peak of mount Meru.'

फलहेतुभूतान् यज्ञान् वाहयतीति **यज्ञवाहनः** ॥ ११७ ॥

975. *Yajñavāhanaḥ.*

The Carrier of sacrifices,

of His devotees by enabling them to perform all the sacrifices that produce results.

Gloss: The *yajña-s* are the vehicles to reach Him.

(Verse 117)

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।
यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ ११८ ॥

यज्ञं बिभर्ति पातीति वा **यज्ञभृत्** ॥

976. *Yajñabhṛt.*

The Upholder of the sacrifices,

or Protector of them.

जगदादौ तदन्ते च यज्ञं करोति कृन्ततीति वा **यज्ञकृत्** ॥

977. *Yajñakṛt.*

The Creator of sacrifices,

at the beginning or Destroyer of them at the end of the universe.

यज्ञानां तत्समाराधनात्मनां [1]शेषीति **यज्ञी** ॥

978. *Yajñī.*

The Goal of sacrifice.

He is the whole of which the sacrificers are only parts.

1 प्रधानं तत्समवायानां शेषीति.

Gloss: His form is created by the knowledge of His devotees.

यज्ञं भुङ्क्ते भुनक्तीति वा **यज्ञभुक्** ।।

979. *Yajñabhuk.*

The Enjoyer of sacrifice,

as the Devatā. Or He is the protector of the sacrifice (*bhuj*=to protect).

यज्ञाः साधनं तत्प्राप्ताविति **यज्ञसाधनः** ।।

980. *Yajñasādhanaḥ.*

Having the sacrifice as means

to reach Him.

यज्ञस्यान्तं फलप्राप्तिं कुर्वन् **यज्ञान्तकृत्** । [1]वैष्णव्यृक्-शंसनेन [2]पूर्णाहुत्या वा यज्ञसमाप्तिं करोतीति **यज्ञान्तकृत्** ।।

981. *Yajñāntakṛt.*

The Giver of the result of sacrifice.

Or He fulfils the desire of sacrificers by completing the sacrifice with the repetition of the *Vaiṣṇavī ṛk* when offering the (final) full oblation.

यज्ञानां गुह्यं ज्ञानयज्ञः फलाभिसंधिरहितो वा यज्ञः; तदभेदोपचारात् ब्रह्म **यज्ञगुह्यम्** ।।

982. *Yajñaguhyam.*

He who is the secret of sacrifice.

The secret of sacrifices is *jñānayajña* (knowledge as sacrifice). *Yajña* may also mean any deed performed

[1] 'इदं विष्णुर्विचक्रमे . . .'

[2] वैष्णव्यन्तेन पूर्णाहुत्या पूर्णं कृत्वा वा यज्ञसमाप्तिं करोति.

without desire for the fruit; Brahman, as identified with such deeds, is called Yajñaguhya.

अद्यते अत्ति च भूतानीति **अन्नम्** ॥

983. *Annam.*

The Food.

He is the sustaining power present in the food eaten and Himself consumes (withdraws) all beings during Pralaya.

अन्नमत्तीति **अन्नादः** । सर्वं जगदन्नादिरूपेण भोक्तृभोग्यात्मकमेवेति दर्शयितुमेवकारः । चशब्दः सर्वनाम्नामेकस्मिन् परस्मिन् पुंसि समुच्चित्य वृत्तिं दर्शयितुम् ॥ ११८ ॥

984. *Annādaḥ.*

The Eater of food.

The word *eva* (*alone* in the text) is used to show that the whole universe in the shape of food includes the eater as well as what is eaten. The word *ca* (=and) is used to show that all the names given in the text can be applied to the one Paramātman. (Verse 118)

आत्मयोनिः स्वयं जातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ ११९ ॥

आत्मैव योनिरुपादानकारणं नान्यदिति **आत्मयोनिः** ।

985. *Ātmayoniḥ.*

The Self as Cause,

because the *ātman* alone is the material cause [of the universe] and no other.

निमित्तकारणमपि स एवेति दर्शयितुं **स्वयंजात** इति। 'प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्' (ब्र. सू. १. ४. २३) इत्यत्र स्थापितमुभयकारणत्वं हरेः ॥

986. *Svayamjātaḥ.*

The Self-born.

This shows that He alone is the instrumental cause also. That Hari (Viṣṇu) is both the instrumental and material cause is established by the *Vedāntasūtra* (1. 4. 23), 'He also is the material cause, on account of the promise (of instruction) and of the illustration.'

विशेषेण खननात् **वैखानः**। धरणीं विशेषेण खनित्वा पातालवासिनं हिरण्याक्षं वाराहं रूपमास्थाय जघानेति पुराणे प्रसिद्धम् ॥

987. *Vaikhānaḥ.*

The Digger.

It is well known in the Purāṇa-s that He, in the form of a boar, dug up the earth, and killed Hiraṇyākṣa, an *asura*, who lived in the nether world.

सामानि गायतीति **सामगायनः** ॥

988. *Sāmagāyanaḥ.*

Singer of *sāman-s.*

Gloss: Śrī Kṛṣṇa says in the *Gītā* (10. 22): 'Among the Veda-s, I am the *Sāmaveda.*'

देवक्याः सुतः **देवकीनन्दनः** ॥

ज्योतींषि शुक्राणि च यानि लोके
त्रयो लोका लोकपालास्त्रयी च ।।
त्रयोऽग्नयश्चाहुतयश्च पञ्च
सर्वे देवा दीवकीपुत्र एव ।।
इति महाभारते ।।

989. *Devakīnandanaḥ.*

The Son of Devakī.

The *Mahābhārata* (13. App. 1. 156-7) says: 'All the luminaries in the world, the three worlds, the protectors of the worlds by guarding the quarters, the three Veda-s, the three sacred fires, the five oblations (see *infra* verse 138) and all the *deva-s* are but the Son of Devakī [Kṛṣṇa].'

स्रष्टा सर्वस्य लोकस्य ।।

990. *Sraṣṭā.*

The Creator,

of all worlds.

क्षितेः भूमेरीशः **क्षितीशः** दशरथात्मजः ।।

991. *Kṣitīśaḥ.*

The Lord of the earth.

The king meant here is Śrī Rāma, the son of Daśaratha.

कीर्तितः पूजितो ध्यातः स्मृतः पापराशिं नाशयन् **पापनाशनः** ।

'पक्षोपवासाद् यत्पापं पुरुषस्य प्रणश्यति ।
प्राणायामशतेनैव तत्पापं नश्यते नृणाम् ।।
प्राणायामसहस्रेण यत्पापं नश्यते नृणाम् ।
क्षणमात्रेण तत्पापं हरेर्ध्यानात् प्रणश्यति ।।'

इति [1]वृद्धशातातपे ।। ११९ ।।

992. *Pāpanāśanaḥ.*

The Destroyer of sins.

When Viṣṇu is praised, worshipped, meditated upon or remembered, He destroys all classes of sins. The *Vṛddhaśātātapa* says: 'Whatever sins are destroyed by virtue of observing the vow of fasting for a fortnight, the same is destroyed by the practice of a hundred *prāṇāyāma-s* (breath-control). Whatever sins are removed by a thousand *prāṇāyāma-s* are destroyed in a moment by meditation upon Hari.' (Verse 119)

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ।। १२० ।।

सर्वप्रहरणायुध ओं नम इति ।।

पाञ्चजन्याख्यं भूताद्यहंकारात्मकं शङ्खं बिभ्रत् **शङ्खभृत्** ।

993. *Śaṅkhabhṛt.*

The Bearer of the conch shell,

called the Pāñcajanya representing [the five] elements, *ahaṃkāra* (egotism) and the rest.

विद्यामयो नन्दकाख्योऽसिरस्येति **नन्दकी** ।।

1 °तपवचनात्.

994. *Nandakī.*

Having the sword called Nandaka, representing knowledge.

मनस्तत्त्वात्मकं सुदर्शनाख्यं चक्रमस्यास्तीति (संसारचक्रमस्याज्ञया परिवर्तत इति वा) **चक्री** ॥

995. *Cakrī.*

He that has the discus, called Sudarśana representing the mind principle; or He whose order sets the wheel of *saṃsāra* in motion.

इन्द्रियाद्यहंकारात्मकं शार्ङ्गं नाम धनुरस्यास्तीति **शार्ङ्गधन्वा**। 'धनुषश्च' (पा. सू. ५. ४. १३२) इत्यनङ्समासान्तः[1] ॥

996. *Śārṅgadhanvā.*

He has the bow called Śārṅga, representing the senses and egotism (*ahaṃkāra*).

बुद्धितत्त्वात्मिकां कौमोदकीं नाम गदां वहन् **गदाधरः** ॥

997. *Gadādharaḥ.*

The Bearer of the club, called *Kaumodakī* representing the principle of intellect (*buddhi*).

रथाङ्गं चक्रमस्य पाणौ स्थितमिति **रथाङ्गपाणिः** ॥

998. *Rathāṅgapāṇiḥ.*

With discus in His hand. This refers to the discus Sudarśana.

1 न्तः प्रत्ययः.

अत [1]एवाशक्यक्षोभण इति **अक्षोभ्यः** ॥

999. *Akṣobhyaḥ.*

The Imperturbable.

Hence due to the possession of the various weapons He is said to be unassailable.

Gloss: He is bound by His vow that He would protect those who take refuge in Him (*Rāmāyaṇa*, 6. 18. 33).

[2]एतान्येवायुधान्यस्येति न नियम्यते, अपि तु सर्वाण्येव प्रहरणानि आयुधानि अस्येति **सर्वप्रहरणायुधः** । आयुधत्वेनाप्रसिद्धान्यपि करजादीन्यस्यायुधानि भवन्तीति । अन्ते सर्वप्रहरणायुध इति वचनं सत्यसंकल्पत्वेन सर्वेश्वरत्वं दर्शयितुम् । 'एष सर्वेश्वरः' (बृ. उ. ४. ४. २२) इति श्रुतेः । द्विर्वचनं समाप्तिं द्योतयति । ओंकारश्च मङ्गलार्थः ।

'ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्त्वा विनिर्यातौ [3]तस्मान्माङ्गलिकावुभौ ॥'

(बृहन्नार. पु. पू. ख. ५१. १०) इति वचनात् । अन्ते 'नम' इत्युक्त्वा परिचरणं कृतवान्; 'भूयिष्ठां ते नम उक्तिं विधेम' (ई. उ. १८) इति मन्त्रवर्णात्[4] ।

'धन्यं तदेव लग्नं तन्नक्षत्रं तदेव पुण्यमहः ।
करणस्य च सा[5] सिद्धिर्यत्र हरिः प्राङ् नमस्क्रियते ॥'

[1] एवाशक्यः क्षोभितुमिति. [2] न केवलमेतावन्त्येवायुधान्यस्येति न नियम्यते. [3] तेन माङ्गलिका°. [4] श्रुतेः. [5] सा शुद्धिः; साक्षिसिद्धिः.

इति च । प्रागित्युपलक्षणम् । अन्तेऽपि नमस्कारस्य शिष्टैराचरणात् । नमस्कारफलं प्रागेव दर्शितम् ॥

'एकोऽपि [1]कृष्णे सुकृतः प्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भवाय ॥
अतसीपुष्पसंकाशं पीतवाससमच्युतम् ।
ये नमस्यन्ति गोविन्दं न तेषां विद्यते भयम् ॥
लोकत्रयाधिपतिमप्रतिमप्रभाव-
मीषत्प्रणम्य शिरसा प्रभविष्णुमीशम् ।
जन्मान्तरप्रलयकल्पसहस्रजात-
माशु [2]प्राणाशमुपयाति नरस्य पापम् ॥' इति ॥

इति दशमशतकभाष्यम्

1000. *Sarvapraharaṇāyudhaḥ.*
He who is armed with all kinds of striking weapons.

There is no restriction to the effect that He wields only these [the above-mentioned] weapons, but it is said that He has all kinds of destructive weapons. Although finger-nails, etc. are not usually recognized as weapons, they serve Him as weapons (Man-Lion). The use of the phrase 'armed with all kinds of striking weapons' at the end serves to show that the Lord's

[1] कृष्णस्य कृतः. [2] प्रशान्तिमुपयाति.

purposes are true and that He is the Lord of all (*satyasamkalpa*). Says the *śruti* (*BU*, 4. 4. 22): 'He is the Lord of all.'

Om! prostration to Him who is armed with all striking weapons (*sarvapraharaṇāyudha oṃ namaḥ*).

The repetition 'armed ... weapons' marks the end of the book. The monosyllable *Om* is used for auspiciousness. It is said: 'As the words *Om* and *atha* proceeded from the throat of Brahmā at the beginning, they are auspicious.' By the word *namaḥ* (salutation) the author of the *stotra* makes obeisance to Viṣṇu. Says the *śruti* (*ĪU*, 18): 'To you we offer our words of adoration.' Says an adage: 'Where Viṣṇu is first saluted that alone is the auspicious *lagna*[1] and *nakṣatra*,[2] that alone is auspicious day, that alone is the successful *karaṇa*.'[3]

The wise ones salute God at the beginning and at the end of an action also. The result of the salutation has already been described (*vide supra*, vv. 4-13, 15-25). 'Even one salutation, heartily rendered to Kṛṣṇa, is equal to ten horse-sacrifices duly performed. He who has performed ten Aśvamedha sacrifices is again born, but he who salutes Kṛṣṇa is not. There is no fear for those who bow down before Govinda, whose colour resembles that of the *atasī* flower, who is undecaying and clad in yellow garment. The sins committed by man in

[1] An auspicious or lucky moment for the performance of religious rites.

[2] Suitable asterism.

[3] One of the elven divisions of the day noted in almanacs.

his past births, in a thousand *kalpa-s* and *pralaya-s*, are immediately destroyed by slightly bowing down his head before the Master of the three worlds, the supreme Lord, Viṣṇu, of incomparable excellence. (Verse 120)

Thus ends the Tenth Hundred.

उत्तरपीठिका

[1]इतीदं [2]कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १२१ ॥

PHALAŚRUTI

(The Fruit)

'इतीदम्' इत्यनेन नामसहस्रमन्यूना[3]नतिरिक्तमुक्तमिति दर्शयति । दिव्यानाम् अप्राकृतानां नाम्नां सहस्रं प्रकीर्तितमिति [4]वदता प्रकारान्तरेणापि संख्योपपत्तिर्दर्शिता ॥ १२१ ॥

121. Thus have I recited, without leaving out any, the thousand divine names of the high-souled Keśava whose glory should always be sung.

1 इतः पूर्वं वाविल्लारामस्वामिशास्त्रिप्रकाशितभारतपुस्तके उपलभ्यमान-दाक्षिणात्यस्तोत्रपुस्तकेषु च

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमान्नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥
वासुदेवोऽभिरक्षत्वों नम इति ।

इत्यधिकः पाठो दृश्यते.

2 कीर्तनं यस्य. 3 नाधिकमुक्तम्. 4 वदतां.

By the word *thus* is meant that the thousand names have been recited exactly, without any addition or omission. *Divine*: the names include different words denoting the same meaning.

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ॥
नाशुभं प्राप्नुयात् किंचित् सोऽमुत्रेह च मानवः ॥ १२२ ॥

प्रक्रमे ' किं जपन्मुच्यते जन्तुः ' (वि. स. ३) इति जपशब्दोपादानात् कीर्तयेदित्यनेनापि त्रिविधजपो लक्ष्यते । उच्चोपांशुमानसलक्षणस्त्रिविधो जपः ॥

' य इदं श्रुणुयात् ' इत्यादिः स्पष्टार्थः । परलोकं [1]प्राप्तस्यापि ययातिनहुषादिवदशुभप्राप्त्यभावं सूचयितुं ' अमुत्र ' इत्युक्तम् ॥ १२२ ॥

122. That man, who listens to this hymn every day or who recites this, never meets with any evil, here or hereafter.

In the beginning of the work the opening question was: ' By reciting what (hymn) will the creatures be freed? ' Here the word *japa* is introduced as it includes the three kinds of repetitions, namely loud, low, and mental.

Hereafter: because, some [kings of yore] like Yayāti, Nahuṣa and others, even though they reached heaven, met with evil later. But not so His devotees.

[1] गतस्यापि.

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ।। १२३ ।।

[1]वेदान्तानाम् उपनिषदाम् अर्थं ब्रह्म गच्छति अवगच्छतीति वेदान्तगः । 'किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात्' (वि. स. ३) इति वचनात् जपकर्मणा साक्षान्मुक्तिशङ्कायां, कर्मणां साक्षान्मुक्तिहेतुत्वं नास्ति, अपि तु ज्ञानेनैव मोक्ष इति दर्शयितुं 'वेदान्तगो ब्राह्मणः स्यात्' इत्युक्तम् । कर्मणां तु अन्तःकरणशुद्धिद्वारेण मोक्षहेतुत्वम् ।

'कषायपक्तिः कर्माणि ज्ञानं तु परमा गतिः ।
कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते ।।
[2]नित्यैर्ज्ञानं समासाद्य नरो बन्धात् प्रमुच्यते ।
धर्मात् सुखं च ज्ञानं च ज्ञानान्मोक्षोऽधिगम्यते ।'

'योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ।।'
(भ. गी. ५. ११)

'कर्मणा बध्यते जन्तुर्विद्ययैव विमुच्यते ।
तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ।।'
(शान्ति. २४१. ७)

'यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद् वेदाभ्यासे च यत्नवान् ।।'
(मनु. १२. ९२)

1 वेदानामर्थं ब्रह्म. 2 इति ज्ञानं; नित्यं ज्ञानं.

'तपसा [1]कल्मषं हन्ति विद्ययामृतमश्नुते ।'

(मनु. १२. १०४)

'ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः ।
यथादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि ॥'

(शान्ति. २०४. ८)

इत्यादिस्मृतिभ्यः, 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन (बृ. उ. ४. ४. २२), 'येन केन च यजेत । अपि वा दर्विहोमेनानुपहतमना एव भवति' इत्यादिश्रुतिभ्यश्च ज्ञानादेव मोक्षो भवति । 'ज्ञानादेव तु कैवल्यं प्राप्यते तेन मुच्यते', 'ब्रह्मविदाप्नोति परम्' (तै. उ. २. १), 'तरति शोकमात्मवित्' (छा. उ. ७. १), 'ब्रह्म वेद ब्रह्मैव भवति', 'ब्रह्मैव सन् ब्रह्माप्येति' (तै. आ. २. २), 'तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय' (श्वे. उ. ३. ८) इति । 'आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन' (तै. उ. २. ६),'इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः' (के. उ. २. ५)

'यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ॥
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥'

(श्वे. उ. ६. २०)

'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (तै. आ. १०. १०)

[1] किल्बिषं.

'वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद् यतयः शुद्धसत्त्वाः ॥
ते [1]ब्रह्मलोके तु परान्तकाले
[2]परामृतात परिमुच्यन्ति सर्वे ॥' (तै. आ. १०. १०)

इत्यादिश्रुतिभ्यश्च ॥

शूद्रः सुखमवाप्नुयात् श्रवणेनैव, न तु जपयज्ञेन । 'तस्माच्छूद्रो यज्ञेऽनवक्लृप्तः' (तै. सं. ७. १. १) इति श्रुतेः । 'श्रावयेच्चतुरो वर्णान्[3] कृत्वा ब्राह्मणमग्रतः' । इति महाभारते श्रवणमनुज्ञायते । 'सुगतिमियाच्छ्रवणाच्च शूद्रयोनिः' इति हरिवंशे । यः शूद्रः शृणुयात् स सुखमवाप्नुयादिति व्यवहितेन संबन्धः । त्रैवर्णिकानां कीर्तयेदित्यनेन ॥ १२३ ॥

123. By reciting this hymn a Brāhmaṇa reaches the goal of the Veda-s; a Kṣatriya comes out victorious; a Vaiśya becomes possessed of great riches and a Śūdra enjoys great happiness.

'The goal of the Veda-s' is Brahman.

The opening question was thus put: 'By reciting what (hymn) will the creatures be freed from the bonds of births and *saṃsāra*?' And the answer follows. From this one should not think that by merely reciting [this hymn] salvation is ensured; because it is by knowledge alone that one can attain *mokṣa*. It is to point out this that the phrase 'by doing this a Brāhmaṇa attains Brahman [by knowing the meanings of the Veda-s or

[1] लोकेषु. [2] परामृताः परि° [3] वर्णानिति महाभारतेषु.

by mastering Vedānta],' is introduced. By performing *karman* the internal organ is purified and then gradually *mokṣa* is attained. It is said: 'The actions remove impurities [of the mind] and knowledge [leads] to the supreme goal. When by actions the impurities are cleansed, knowledge arises. Man by obtaining eternal knowledge is freed from bondage. By virtuous acts only, happiness and knowledge arise. By knowledge *mokṣa* is obtained. 'The Yogin-s do perform action, giving up attachment for the sake of purifying the self' (*BG*, 5. 11). By actions man is bound and by knowledge he is freed. Therefore the sages do not perform [motivated] *karman* having realized the other side (*pāra*, i.e., the goal, Brahman). The best of the twice-born people should give up even the prescribed actions and make effort towards the knowledge of the Self, control [of the senses] and the study of the Veda-s (*Manu*. 12. 92). By austerities one destroys one's sins and by knowledge one attains immortality (*Manu*. 12. 104). 'Knowledge arises in him who is free from wicked actions; and he perceives the Self in the self which resembles a clear mirror (*MB*, 12. 197. 8).' The *śruti* also says (*BU*, 4. 4. 22): 'In accordance with the word of the Veda-s, the Brāhmaṇa-s desire to comprehend Him by sacrifice, gift, austerity and fasting.' With whatever materials one may perform sacrifices, or *homa* with ladle, one's mind becomes clear and illuminated.

By knowledge alone is salvation won. 'The knower of Brahman reaches the Supreme' (*TU*, 2. 1).

'The knower of *ātman* crosses sorrow' (*CU*, 7. 1). 'The knower of Brahman becomes Brahman itself. Becoming Brahman itself one attains Brahman' (*TĀ*, 2. 2). 'By knowing Him one transcends death. There is no other path (than this) to the goal' (*ŚU*, 3. 8). 'The wise man does not fear anything' (*TU*, 2. 9). 'If, in this world, a person knows the Self then the true end is gained; if a person in this world does not know the Self, there will be great calamity' (*Ke. U*, 2. 5). 'When a man is able to roll up *ākāśa* like a strip of skin[1] then only he will see the end of sorrow without knowing God' (*ŚU*, 6. 20). 'Neither by action, nor by offspring, nor by wealth, one can attain immortality, but only by renunciation.' 'Those who have ascertained the meaning of the knowledge derived from the Vedānta, who, by the *yoga* which renounces all worldly concerns, are striving for emancipation, and whose intellects are purified, all those, at the time of their final death, enjoying the highest immortality in the worlds of Brahmā, become finally liberated' (*TĀ*, 10. 3).

The Śūdra attains happiness by hearing alone and not by reciting this hymn. The *śruti* (*TS*, 7. 1. 1) says: 'Therefore the Śūdra is not entitled to perform *yāga*.' The *Mahābhārata* (12. 314. 45) says: 'One should allow the hymns to be heard by all the four castes, keeping a Brāhmaṇa at the head'. The *Harivaṃśa* (118. 48) also says: 'One born in the Śūdra caste attains a good state by hearing.' From this it is plain that the

[1] The idea is that it cannot be done.

Śūdra can only hear and thereby he attains happiness, whereas the twice-born only can recite.

धर्मार्थी प्राप्नुयाद् धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात् कामी प्रजार्थी चाप्नुयात् प्रजाम् ।। १२४

चक्षुरादीनामात्मयुक्तेन मनसाधिष्ठितानां स्वेषु स्वेषु विषयेष्वानुकूल्यात् प्रवृत्तिः कामः । [1]प्रजायत इति प्रजा संततिः ।। १२४ ।।

124. He who aspires to the merit of righteousness succeeds [by reciting this] in getting it; he who desires wealth, likewise, gets it; the man of pleasure has his desires satisfied; and he who desires offspring acquires offspring.

Desires: are the objects desired by the senses such as eyes, etc. induced, as they are, by the mind, backed by the Self.

The followng results are promised to one who is devout, pure, persevering, ever meditative and full of faith:

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ।। १२५ ।।
यशः प्राप्नोति विपुलं [2]ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ।। १२६ ।।
न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ।। १२७ ।।

[1] प्रजा संततिः. [2] याति.

भक्तिमानित्यादिना भक्तिमतः शुचेः सततमेवमुद्युक्तस्यैकाग्रचित्तस्य श्रद्धालोर्विशिष्टाधिकारिणः फलविशेषं दर्शयति ।।

125. That man who, with devotion and perseverance, and heart wholly turned towards Him, recites the thousand names of Vāsudeva every day, after having purified himself;

126. Succeeds in acquiring great fame, a position of eminence [among his kinsmen], enduring prosperity; [and lastly] that which is of the highest benefit to him (i.e. *mokṣa*).

127. Such a man never meets with fear at any time and acquires great prowess and energy. Disease never afflicts him; fair complexion, strength, beauty and accomplishments become his.

रोगार्तो मुच्यते रोगाद् बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ।। १२८ ।।

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ।। १२९ ।।

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ।। १३० ।।

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ।। १३१ ।।

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ।। १३२ ।।

श्रद्धा आस्तिक्यबुद्धिः। भक्तिः– भजनं तात्पर्यम्। आत्मनः सुखम् आत्मसुखम्; तेन च क्षान्त्यादिभिश्च युज्यते ॥ १३२ ॥

128. The sick become hale; the afflicted are freed from bondage; and the affrighted from fear; and he that is plunged in calamity is freed therefrom.

129. The man, who hymns the praises of the foremost of Beings, by reciting His thousand names with devotion, quickly succeeds in surmounting all difficulties.

130. That mortal, who takes refuge in Vāsudeva and who becomes devoted to Him, is freed from all sins and attains eternal Brahman.

131. They who are devoted to Vāsudeva never have to encounter any evil. They are freed from the fear of birth, death, decrepitude and disease.

132. That man who, with devotion and faith, recites this hymn [of thousand names], succeeds in acquiring felicity of soul, a disposition of forgiveness, prosperity, intelligence, memory and fame.

Faith: belief in God.

नक्रोधो न च मात्सर्यं नलोभो नाशुभा मतिः।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३३ ॥

न क्रोधः, न लोभः, नाशुभा मतिः इति चकारानुबन्धरहितेन नकारेण समस्तं पदत्रयम्। क्रोधादयो न भवन्ति मात्सर्यं च न भवतीत्यर्थः ॥ १३३ ॥

133. Neither wrath nor jealousy, nor cupidity, nor evil thought, ever appears in those men of righteousness who are devoted to the supreme Spirit.

द्यौः [1]सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १३४ ॥
ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।
जगद्वशे(ऽ)वर्ततेदं कृष्णस्य सचराचरम् ॥ १३५ ॥
इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १३६ ॥

'द्यौः सचन्द्रार्कनक्षत्रा' इत्यादिना स्तुत्यस्य वासुदेवस्य माहात्म्यकथनेनोक्तानां फलानां प्राप्तिवचनं [2]यथार्थकथनम्, नार्थवाद इति दर्शयति ॥ १३४ ॥

134. The firmament with the sun, moon, and stars, the welkin, the points of the compass, the earth and the ocean are all held and supported by the prowess of the high-souled Vāsudeva.

This verse is here introduced to show that the effects of reciting this hymn are literally true and not merely glorificatory.

135. The whole universe, movable and immovable, with the gods, *asura-s*, and *gandharva-s*, *yakṣa-s*, *uraga-s*, and *rākṣasa-s*, is under the sway of Kṛṣṇa.

136. The senses, the mind, understanding, life, energy, strength, and courage are, it has been said,

[1] नक्षत्रं. [2] यथार्थवादः.

sustained by Vāsudeva; also the *kṣetra* (the body) and the *kṣetrajña* (the knower of the body).

सर्वागमानामाचारः प्रथमं [1]परिकल्पते ।
आचारः [2]प्रथमो धर्मो धर्मस्य प्रभुरच्युतः ।। १३७ ।।

'सर्वागमानामाचारः' [3]इत्यनेनावान्तरवाक्येन सर्वधर्माणामाचारवत एवधिकार[4] इति दर्शयति ।। १३७ ।।

137. Conduct is said to be the foremost pre-condition enjoined by the Scriptures. Right conduct is the first duty. The eternal Vāsudeva is said to be the Lord of Righteousness.

This verse indicates that only he who has character can aspire to practise all the *dharma-s*.

ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ।। १३८ ।।
योगो ज्ञानं तथा सांख्यं विद्याः शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ।। १३९ ।।
एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रीन् लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः।।१४०
इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ।। १४१ ।।

1 परिकल्प्यते. 2 आचारप्रभवो धर्मो. 3 नार्थवादवाक्येन. 4 कारं दर्शयति.

'इमं स्तवम्' इत्यादिना [1]सहस्रशाखाज्ञेन सर्वज्ञेन भगवता कृष्णद्वैपायनेन साक्षान्नारायणेन कृतमिति [2]सर्वैरेवार्थिभिः सादरं पठितव्यं सर्वफलसिद्धय इति दर्शयति ।। १४१ ।।

138. The sages, the manes, the gods, the great [primeval] elements, the bases, indeed, the entire movable and immovable universe, have sprung from Nārāyaṇa.

139. The Yoga, the Sāṃkhya, knowledge, the sciences, all mechanical arts, the Veda-s, the diverse scriptures, and all learning, have sprung from Janārdana.

140. Viṣṇu, the one great Being, pervades innumerable individual beings and the three worlds; and being the Self and enjoyer of all, and undecaying, He experiences [everything].

141. This hymn in praise of the illustrious Viṣṇu, composed by Vyāsa, should be recited by the person who wishes to acquire happiness and the supreme Good (i.e. *mokṣa*).

This hymn is composed by the revered Kṛṣṇa Dvaipāyana, the omniscient, the knower of the thousand branches [of the Veda-s], who is Nārāyaṇa himself. Hence this hymn is to be recited by all with faith in order to achieve all ends.

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम्[3] ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ।। १४२ ।।

[1] सहस्रशाखाज्ञानेन. [2] सर्वैरर्थिभिः. [3] प्रभुमव्ययम्.

[1]न ते यान्ति पराभवम् ओं नम [2]इति ।।

[1] इदं केषुचित् कोशेषु नास्ति. [2] एतदनन्तरं दाक्षिणात्यसहस्रनामकोशेषु, कुम्भकोणस्थमध्वविलासपुस्तकालयप्रकाशितभारतकोशे, चे. वा. रा. प्रकाशितभारतकोशे च अधोमुद्रिताधिकपाठो दृश्यते.

अर्जुन उवाच–

पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।
भक्तानामनुरक्तानां त्राता भव जनार्दन ।।

श्रीभगवानुवाच–

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।
सोऽहमेकेन श्लोकेन स्तुत एव न संशयः ।।
स्तुत एव न संशय ओं नम इति ।

व्यास उवाच–

वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ।।
वासुदेव नमोऽस्तु त ओं नम इति

पार्वत्युवाच–

केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ।।

ईश्वर उवाच–

श्रीराम राम रामेति रमे रामे मनोरमे ।
सहस्रनामतत्तुल्यं रामनाम वरानने ।।
श्रीरामनाम वरानन ओं नम इति ।

ब्रह्मोवाच–

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ।।
सहस्रकोटियुगधारिण ओं नम इति ।

इति श्रीमहाभारतेऽनुशासनपर्वणि भीष्मयुधिष्ठिर-
संवादे श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रं नाम
[1]एकोनपञ्चाशदधिकशततमोऽध्यायः ॥

'विश्वेश्वरं' इत्यादिना विश्वेश्वरोपासनादेव स्तोतारस्ते [2]धन्याः कृतार्थाः कृतकृत्या इति दर्शयति ।

प्रमादात् कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।
स्मरणादेव [3]तद्विष्णोः संपूर्णं स्यादिति श्रुतिः ॥

संजय उवाच–

यत्र योगीश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

श्रीभगवनुवाच–

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥
आर्ता विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥

ओं तत्सत्

1 अत्र 'चतुश्चत्वारिंशदधिकशततमोऽध्यायः' इति चे वा. रा. प्रकाशितभारतकोशे ।
'चतुःपञ्चाशदधिकद्विशततमोऽध्यायः' इति म. वि. पु. प्रकाशितभारतकोशे ।
'एकोनपञ्चाशदधिकशततमोऽध्यायः' इति पूनास्थचित्रशालाप्रकाशितभारतकोशे ॥

2 कृतकृत्या इति. 3 तद्विद्धि.

[1]आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
[2]तथा चेद् विश्वकर्तारं को न मुच्येत बन्धनात् ।।

इति व्यासवचनम् ।।

सहस्रनामसंबन्धिव्याख्या सर्वसुखावहा ।।
श्रुतिस्मृतिन्यायमूला[3] रचिता हरिपादयोः[4] ।।

इति श्री परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्द-भगवत्पूज्यपादशिष्यस्य श्रीमच्छंकरभगवत्पाद-कृतौ विष्णुसहस्रनामस्तोत्रभाष्यं

संपूर्णम् ।।

142. Those persons who worship and adore the Lord of the universe, the lotus-eyed Deity, who is unborn, who is the origin and end of the universe, never meet with any discomfiture.

Thus ends the 149th chapter consisting of the Divine Hymn, *Sahasranāma* of Viṣṇu, in the dialogue between Bhīṣma and Yudhiṣṭhira in the Ānuśāsanika Parvan of the *Mahābhārata*.[5]

' Lord of the Universe ' and other epithets indicate that the reciters of this hymn become virtuous, and

[1] अयं श्लोको ज्ञानवासिष्ठे (१. १. १३--१४) समुपलभ्यते; अधनो हि यथा. [2] एवं चेद्विश्वं°. [3] माला. [4] एतदनन्तरं केषुचित् कोशेषु
चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ।
नाशौचं कीर्तने तस्य स पवित्रत (क)रो यतः ।। इत्यधिकः पाठो दृश्यते.

[5] According to Parāśara Bhaṭṭa it is the 235th Adhyāya and it is the 135th Adhyāya in the Poona critical edition.

have their objects and actions fulfilled, as they worship the Lord of the universe. Vyāsa says: 'The *śruti-s* say that any act carelessly performed, any irregular procedure in sacrifices, is rendered perfect by meditating on Viṣṇu.'

If one praises the Creator of the universe with the same ardour with which one praises a rich man to get wealth from him, would not one be delivered from the bonds [of *saṃsāra*]?

This commentary of *Sahasranāma*, which brings happiness to all and was written in accordance with *śruti* and reason, is dedicated to Hari.

Thus ends the *bhāṣya* of Śrī Śaṃkarācārya, the teacher and Paramahaṃsa *saṃnyāsin*, the disciple of the sage Govinda Bhagavatpāda.

Om Tat Sat

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* AB : Chowkhamba Amarabhāratī Granthamālā
ALS : Adyar Library Series
ASS : Ananda Ashrama Series
BIS : Bibliotheca Indica Series
BSS : Bombay Sanskrit Series
KSS : Kasi Sanskrit Series
MOS : Mysore Sanskrit Series
NS : Nirṇayasāgara Press, Bombay

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